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AND

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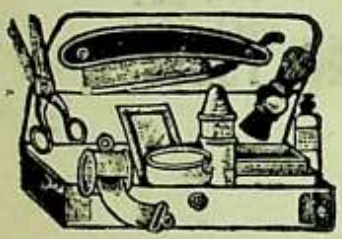

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THE VEDIC MAGAZINE

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest and noblest.

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STUDY OF MECHANICS FROM INDIAN ENGINEERING BOOKS.

(By Rao Sahib K. V. Vaze I. C. E.)

SECTION III.

वायुयंत्र Mechanics of the Wind.

वायुस्तुदेवतावायोरगस्त्यश्चऋषिः स्मृतः ।
प्रभावात्तपसः सोऽपिमैत्रावरुणिरुच्यते ॥
यंत्रार्णव.

The Deity of वायुतत्व is वायु and अगस्त्य is its propounder. The sage अगस्त्य excelled or defeated आतापि sails and वातापि kites by his baloons. When अगस्त्य lived, there was a sweet water sea between the हिमालय and विंध्य, and into this all the Himalayan rivers flowed. Sage अगस्त्य invented the electric battery कुंभ and used it for many purposes. Positive electricity he called मित्र and negative electricity वरुण. Owing to the extensive use of कुंभ and मित्रावरुणौ, the sage अगस्त्य used to be called कुंभोद्भव or मैत्रावरुणि. By his Baloon he flew over the fresh water sea to विंध्य. In Indian Engineering वारुणि means a Hydraulic Engineer and मैत्रावरुणि means Electric Engineering. On coming to विंध्य the sage अगस्त्य found that the विंध्य was not so high as to obstruct the path of the sun,

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that there lived another civilized race of men there, and that he lived on the Deccan plateau and helped राम in conquering रावण.

वायुतत्त्व or the element of Wind is more uncontrollable अदाभ्य than water and hence in using it one has to take some special precautions such as are noted below :—

(1) Water flows along the surface of the earth and hence it can be stopped or controlled by stone walls and can be made to flow into particular sorts of channels with particular velocity ; but wind sours very high and in order to use it one has to erect high towers.

(2) The direction of wind is not steady ; it may change at any time and hence the contrivance for using wind-power must be able to revolve or rotate in any direction to meet the wind.

(3) The velocity of wind is also very variable and sometimes it may be so low that it would not work even the lightest machine or contrivance. The work to be obtained from wind has therefore to be reserved, to be got done at the time, when it is blowing. Consequently before wind-power can be used, the velocity, direction, time etc. of the wind has to be observed all the year round and the mean of these observations has to be used in dealing with it.

In modern Engineering air is compressed by means of steam or electric machines and is conveyed through pipes to work drills &c., but in Ancient India this was not done and hence wind was considered to be a very intractable element. With all its defects there is one advantage with the wind, and this consideration encourages men to use it. This advantage is that wind is spread over an enormously extensive area and it is never exhausted. Water gets exhausted after it has done its work. Once a quantity of water falls down, it can work no further, once steam gets off it is lost but wind can work a series of wind mills one behind the other ; the series of wind mills may be extensive and continuous and yet it will work them all simultaneously. Thus wind power is very cheap and very convenient, where its direction and velocity is fairly steady all the year round, for example on the top of Western India or Konkan or on the sea-coast.

For being able to make use of wind-power on an extensive scale, we ought to know the following details :—

(1) The weight of the atmosphere. For ascertaining this we have Barometer and the idea of this contrivance begins from the use of the धारायंत्र. The conditions of the atmosphere at various heights and in various localities ought to be ascertained and noted. Our तीर्थ, क्षेत्र areas are areas of particular kinds of water or air, and ancient Indians went to काशी, प्रयाग, बदरी or महेन्द्र, as Englishmen go to Simla, or Darjeeling for getting British climate.

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(2) The direction of wind in any place and at any season ought to be ascertained and noted in Geographical statements. There should be ध्वज indicators showing the direction of wind on all high towers etc.

(3) The force or velocity of wind should be observed all the year round in District towns and this information should be available to the public at a nominal charge.

(4) The resistance of wind *i.e.*, the resistence wind offers to things passing across it is worth observing. This will be useful not only for wind mills but also for baloons and sails. In Indian Engineering there is a chapter on धूलिनिरोध or the obstruction of dust. This chapter deals with the prevention of the flow of dust into houses and may be useful for the prevention of the entrance of smoke in industrial or mill-towns like Bombay.

(5) Simultaneous observations of the state of wind at different heights in the same locality.

These observations, when taken and tabulated, will form वायुशास्त्र and will be useful in wind installations. India is not suited for steam machinery but it has a very large scope for water or wind machinery, and these must be systematically developed if India wants to be recognised as a self-supporting nation. India's animal and vegetable resources developed, with water and wind power would work marvels and can easily compete with the contrivances the West.

तंत्र.

Just as the तन्त्र of पृथ्वी is its weight and animals, just as the तन्त्र of जल is its flow and fish, so the तन्त्र of वायु is its velocity वेग and birds. The velocity of wind is used in propelling boats by means of sails. As water-flow carries things floating on it, so wind-flow carries saiis etc. with it.

पवमानसोमाभ्यां नीता नौः । नौका शास्त्र

नौ is defined to be a boat that is propelled by the flow of water and wind, and a boat that is propelled by oars worked by hands or power is called नौका.

देवदानव संग्रामे शत्रुभिः परिपीडितान् ।
समुद्रेषा गृहं भूता(सानौका)दानवानां सुखप्रदा ॥
अरेत्रायतियत्क्षिप्तं अरित्रं तत्ततः स्मृतम् ॥
नौका शास्त्र

नौका Boat was the refuge of the defeated दानव when they fled into the sea, and the oars were the things that saved them and are thus called अरित्र, the saviors from the enemies.

As water is used for sifting corns etc. so is the wind. Water is the enemy of fire but wind is its friend; the one extinguishes it while the other increases its blaze. As water is useful in mining operations, in removing and separating earthy particles from the metallic particles, so is wind useful in burning them off and freeing metals from their impurities. As by means of weight (specific gravity) water discloses

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the adulteration in metals, so fire by the melting point and colour of the heated pieces discloses adulterations.

As beasts are useful for drawing carts, and ploughs etc., so birds are used in conveying post or dragging baloons. The baloons of अगस्त्य were floated in the sky by bags filled with light gases (Hydrogen) and then these were dragged in the required direction by birds yoked to them.

गरुत्मद्दृहंसैः कंकालैरन्यैः पक्षिगणैरपि ।
आकाशेवाहयेद्यानं विमानमिति संज्ञितं ॥

विमान शास्त्र

There is a separate treatise on training of birds शकुंतविद्या and a great bagful of hydrogen is called उर्वशी अप्सरस् (उर्वशी, very extensive अप्सरस् waterproof through which water or gases would not escape).

In रामायण we find that राम conquered रावण because he obtained the training under three great sages viz., वशिष्ट the great Hydraulic Engineer, विश्वामित्र the great Engineer in canonry धनुर्विद्या and अगस्त्य the great Electrician and baloonist. At last राम threw away the baloon as it was found to be more a machine of destruction than anything else. There are signs in Western civilization also showing that the Baloons and other such modern inventions are more useful as destrurtive agencies than anything else.

When the air in any place is heated, it becomes lighter and rises up, the surrounding air rushes to fill the vacant place produced by this action and gives rise to wind. The fireplaces that are built at a higher level get advantage of the winds for blast. This hot air is conveyed through a chimney to a height at which it would be a little hotter than the surrounding air, and where there would be wind blowing all the year round. A fireplace with the chimney &c. has already been described in the वास्तु शास्त्र under "Amenities."

As water lifts up things thrown into it, so does wind, but the weight of that mass of air is so little that the upward lift is generally negligible. If a lamp is lighted under a spread or extended umberella, the air under it gets heated and lifts up the umbrella; lanterns &c. are thus floated in the sky but is contrivance is not useful for floating any heavy articles. It was expected that baloons would be constructed in this way, and when अगस्त्य was able to analyse water into Hydrogen उदान and Oxygen प्राण he was able to construct विमान Baloon that could float for any length of time at a moderate height. Full details of the construction of these baloons will be described under विमानशास्त्र, and for describing the तंत्र power of वायु the above details are enough.

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In the Atmosphere there are seven chief gases and there are seven combinations of each, thus there are forty-nine मरुतः kinds of gases known to Indian Engineers. These gases first emanated from the earth दिति but being transparent and invisible have been classed as आदितेय celestial beings under the generic name of मरुतः. दिति means earth and अदिति means the world beyond it. Thus in Engineering, terrestrial rocks, metals &c. are called दितिज or भौम. And nebular or meteoric stones or metals are called अदितिज or दिव्य. The gases first emanated from the earth and then were classed as nebular. When water is analysed by the electric current of a battery of hundred cells शतकुंभ, the lightest (hydrogen) उदान वायु is evolved and this is filled in a bag to which a box or boat is attached by means of ropes. This is the baloon of अगस्त्य. And in this he travelled from the Himalayas to Lanka the land of रावण. While thus travelling, अगस्त्य saw a volcano in Malva then under the sea and called this fire और्वानल the terrestrial fire and also noticed that gems were formed by the sudden cooling of the lava when it flowed into the cool water of the sea which is therefore called रत्नाकर or mine of gems. The baloon of अगस्त्य was dragged through the air by birds specially trained for the purpose.

यंत्र.

It was noticed under the machines of water that the wheel or pulley was formed by the revolution of an elbow-shaped lever अग्रदंड round its pivot. In order to move such wheels, hands or feet are used, but if the periphery of these wheels be composed of projections which are technically called दंत teeth, a set of these may be moved simultaneously by moving one of them. There are two sorts of these toothed wheel combinations, viz. समदंत and पुटभेददंत. समदंत wheels are wheels moving in one plane or in parallel planes; पुटभेददंत are wheels moving in planes at an angle, generally a right angle. Toothed wheels may be combined or joined by means of chains as ordinary wheels or pulleys are joined by ropes or straps. These chains are better than straps, as they do not slip or slide; if the strain be too great, a tooth may give way or break.

When wheels joined by straps are intended to move at one time and stop at another, while one is always moving, it is usual to set a movable as well as a fixed wheel on one axle, and the strap is moved either on the fixed or on the movable wheel, according as it is intended that the axle should move or stop. A

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chain working on a toothed wheel cannot be slipped in this way, and for this purpose the toothed wheel itself is slid on the axle. The axle has a projection fitting into a cut on the inside of the wheel ; when the projection is set into the slit, the wheel and axle move together and when the projection is out of the slit, the wheel turns round on the axle which does not move.

The wheels of a clock are generally **समदंत** but those of mortar mill, are water wheels worked by a bullock &c. Toothed wheels of various sizes may be fixed on one axle to give more or less velocity and outturn, and thus there may be **दंत संघात** as there is **चक्रसंघात**. Such **चक्रसंघात** is seen in the machinery of a clock.

A saw is a toothed wheel used with **पृथ्वी**. It is called **ऋकचयंत्र** and may be straight, bent or circular to suit the mode of application and the work to be done.

The construction of a wind mill is similar to that of a **मंथनयंत्र**, where the water flowing out of orifices or pipes on a wheel sets the wheel in motion. Compressed air may be similarly let out and made to move the head which may work a drill for making holes in wood, stone or metal. The rotating wheel is made to go up and drop down a screw, and thus holes for blasting are drilled in rock by this contrivance.

Every one has seen the revolving wheels of paper set on a stick sold in the toy shops. A piece of paper is folded to form leaves of a flower, and as wind strikes these leaves, they rotate on the pivot in the center. This is the construction of a wind mill seen in Thana District and other places for working water pumps. In order that the wheel should always face the blowing wind, it has a tail fixed at right angles to the wheel. As soon as the wind changes direction, it strikes on the tail which moves, so that its plaine may be in the plaine of the wind, and the wheel thus always faces the wind and rotates. The axle of the wheel is bent into the shape V and as the wheel rotates the V goes up and down and works the pump or any other machinery set on it. These wind mills are called **भ्रमयंत्र** in old literature and were much used for cutting wood or grinding corn in the Himalayas.

मंत्र

The principal feature of **वायुमंत्र** is **स्तंभन** or stoppage or obstruction. The modern steam or oil engines may be classed as **वायुमंत्र** as there is confinement of the gases. Some oil engines may be classed as **तेजोमंत्र** as the heat of the combustion of the oil produces the force that sets the machine at work. These engines, or something similar to them, were unknown in Ancient India. In Ancient India Hotblast **अग्नामरुतः** was used only as a reducing agent in metallergical operations, **अग्नीषोमौ**. Hot liquid was used only in sugar refineries ; but the use of hot steam or superheated gases as motion power was never made in Ancient India.

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SECTION IV तेजोयंत्र.

MECHANICS OF HEAT AND LIGHT.

तेजसो देवतासूर्यो विश्वामित्रश्चतद्दृषिः ।
स्वकीयतपसाक्षत्रोब्रह्मर्षित्वंलआप्तवान् ॥

यंत्राणव.

The Deity of heat and light is सूय the sun and विश्वामित्र is its sage. By his experiments on this element though a क्षत्रिय he obtained the title of ब्रम्हर्षि a sage versed in experiments. Sage विश्वामित्रused the results of his experiments in Heat and light in his धनुर्विद्या Canonry, and the results he arrived at are as noted below :—

(1.) The rays of heat or light go in straight lines, but they bend slightly on passing from thick to thin substances and vice versa. This is due to the change in the resistance which the rays meet with in the changed substances.

(2) Rays on striking an impervious substance rebound like a ball and this incessant striking of rays causes heat in the substance on which they strike.

(3.) Though the rays are extremely uncontrollable, they can be controlled and concentrated by means of inclined planes.

(4) When the rays of the sun are analysed by the inclined plane, they are divided into seven colors. The hottest of these are red and the heat decreases as we go towards the blue. This means that the red rays strike with greater force than the blue ones.

(5.) The power of the eye is limited and there are rays both beyond the red and blue. When God created the world there was darkness, that means that the rays at the time were of a very low intensity and therefore had no light or colour but as concentration went on, the light became apparent.

(6.) Some authors say that the creation was from ब्रह्म to आकाश, वायु, तेज, जल and पृथ्वी as they misunderstand the non-visible तेज to be वायु. Really it is not so. The creation is in the order ब्रह्म, आकाश, तेज, वायु, जल and पृथ्वी. The creation began with the advent of Gravitation and things were created by concentration

(7.) The birth of मरुतः is the real वायुतत्व and three व्याहृति *viz* भूः, भुवः and स्वः denote the three spheres constituting the world. भूः is composed of अग्नि hot mass with the envelop of solid crust पृथ्वी. भुवः is composed of gases वायुwith the envelop of अंतरीक्ष astral transparency, स्वः is composed of the solar systems enveloped in space.

तंत्र

The तंत्र of तेज is the eye. There are three sorts of eyes as under:—

(1.) Eyes that see only the lower rays, such as eyes of the owl, bat etc. These are able to see only in dim lights and the less the light the better they can see.

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(2.) Eyes that see only the bright or strong light. The eyes of man and ordinary beasts are of this sort. These can see only in a certain strength of light.

(3). Eyes that can see in both. The eyes of cats, lions and, tigers can see both in the higher and lower shades.

Light can be used as an agent for speech or signalling by means of flashes of reflected light.

यंत्र

The यंत्र of तेज is सरणि an inclined plane and the idea of the inclined plane starts with the art of climbing straight trees like the palm. When a man wants to climb a palm, he holds it firmly in his embrace and lifts up his feet. He then embraces it in his feet and lifts up the hands. Thus by leaps he rises. Then instead of leaps he uses rope ladders called नि.सरणि and then an inclined plane is used for raising up and this is the सरणि.

The सरणि is used for lifting big stones to high places in building construction. Our carts owned by Vadars are examples of the oldest सरणि. The stones of large temlpes are raised to the top in this way by the inclined plane and rope.

The moat or the leather bag is used for drawing water from a well on this principle only. A pair of bullocks walks along the inclined plane and drags up the bag full of water.

Inclined planes are used with the earth in wedges, axes, and other tools.

मंत्र

Lenses are the मंत्र of तेज and their principle is जारण or एकीकरण concentration. Two sorts of lenses are used in practice, viz., सोमकांत concave lenses and सूर्यकांत the convex lenses. These are used for concentrating rays and producing fire and for optical instruments. The सरणि was used for seeing the objects on the earth from the baloon, and this contrivance was used as shown in the sketch.

A triangular piece of स्फटिक or prism of glass had its inclined side coated or covered with silver and it had two tubes नलिका on the two sides. The man sitting in the baloon peeped into one tube and saw the things on the earth through the other. These instruments were used for seeing things at the back. The modern Camera Lucida is an instance of the same.

The सूर्यकांत lenses and सोमकांत reflectors were used in concentrating rays and producing fire at a desired point and thus used in destoying the enemies at a distance.

Deceiving one by false appearance is called माया. This माया is of two sorts viz. steady स्थिर and movable चंचल. By the magic lantern one produces स्थिर माया and what is called cinema is चंचल माया. The माया produced by रावण शंबर and others may be similar to this but the details of the construc-

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tion are not available. By means of statues and images also one produces माया, but that art is not called माया as it does not completely deceive any body. An image is seen to be false when the appearance is tested by the use of some other organ but the real माया is such that as you try to touch it it flies further like mirage मृगजल. False appearances are thus to be classed into चित्र statue, आभास picture, and माया deception. The existing world is also a deception but it is दैवी माया eternal deception and we can never get beyond it.

SECTION V.

आकाश यन्त्रे MECHANICS OF THE ETHER

आकाशदेवतामित्रोभरद्वाजस्तुतद्दृषिः ।
दुष्करेणास्य तपसासोऽतर्ज्ञानमाप्तवान् ॥
गुणातीतंचयत्सर्वं महदाकाशउच्यते ।
पतंजलिर्योगयुक्तस्त्रिकालज्ञानमाप्तवान् ॥
यंत्राणंव०

The element आकाश is divisible into two parts viz. स्थलाकाश ether or space and महदाकाश time. When one gets control over आकाश one annihilates both time and space. Spread of the knowledge of the wireless is annihilating space. Sage भरद्वाज had made research in this branch of electrical manifestation but I have not been able to get a text of the same. The text is called यंत्रसर्वस्व. The sage पतंजलि by his योग had control over time and was called त्रिकालज्ञ. योगसूत्र of पतंजलि is available and requires to be carefully acted upon.

The spiritualistic societies of Europe and America are after this study and one day we may hear more about the truth of the writings and results of पतंजलि. Annihilation of space and time is the fruit of every civilization, and as soon as this is obtained, the civilization comes to an end. The पुराणग्रंथ of India tell this and the truth is attesed to by reason. The world is composed of egoistic beings and any invention is always used for the destruction of others. As soon as two such conflicting parties meet they naturally kill each other and leave the world a blank. The more subtle the methods of destruction are, the more quick and effective they become. The two contending parties may send missiles—destructive missiles from opposite ends and may kill each other unawares.

तंत्र

Thought and the realistion of the object thought of is the तंत्र of आकाश element. You think and concentrate on Time or Space and you realise them.

यंत्र

भ्रम or screw is the यंत्र of आकाश element. When an inclined plane is rolled round one of its sides, it forms a screw. The action of the screw is similar to that of an inclined plane but it occupies less space and is more handy. Screws or भ्रम are of two sorts, viz., the संहार or दक्षिण right-handed

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screw and विस्तारor वाम left-handed screw. The strength of the screw depends upon (1) the thickness of the thread and (2) the pitch or the verticle distance between the two threads. In the bazar screws are sold by numbers which denote the number of threads in its length. Screw is used for joining together two things. Every screw requires two parts which are called पुरुष or bolt and स्त्री or nut and the piece of metal etc. that is put between the two is आच्छादन or washer.

मंत्र.

The present day electrical machines are all आकर्शमंत्र. Sage भरद्वाज has divided electricity into the following classes :—

(1.) The electricity that is produced by lashing silk cloth, or the skin of a cat or fox is called तडित् *i.e.* electricity produced by lashing. This electricity is used in the brushes made of the feathers of a peacock etc. and is used in mesmerising and healing skin diseases.

(2.) The electricity that is produced by rubbing gems, glass, etc. is called सौदामिनी or the electricity of necklaces. Different gems produce different variety of this and each variety has its peculiar effects.

(3) The electricity produced by the particles of water while coagulating in the air is called विद्युत. The sprinkling of water on the body or face, shower-bath or rain-baths produces this electricity and is very useful in curing nervous diseases.

(4.) Electricity that is produced in a battery by chemical action of different substances is called कुंभोद्भवा. The positive electricity or that in which metals are deposited is called मित्र and the negative electricity or that in which acids are deposited is called वरुण and the whole current is called मित्रवरुणौ. The pot used for this battery is घृताची, a pot used for storing Ghee and it must be अप्सरस् or water-proof. As hundreds of cells are required to be used in this battery ; this electricity is called शतकोटी or शतकुंभी.

(5.) When a magneto revolves round its axis, it produces a current in the copper wire wound round it and the electricity thus produced is called अशनि. This electricity is used in all mechanical and commercial operations.

(6.) The electricity stored in a storage battery is called ह्रादिनी and the pot in which it is stored is called a ह्रद.

(7.) Electric spark is called स्फूर्जथुः and the lightning flash is called मेघज्योति.

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THE SEARCH AFTER ATMA.

(By Prof. Rallia Ram Kashyap.)

ओ३म् य आत्मा अपहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघित्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स आप्नोति हवै सर्व्वान्कामान् सर्व्वान्श्च लोकान् यत्तमाऽऽत्मानमनुविद्य विजानाति।

1. Om is the Indestructible Supporter (*Prajapati*) of all. He is the Greatest amongst the great. Pervading every animate and inanimate object He succeeds in protecting them all. Ever the same, He is an embodiment of existence, consciousness and bliss. Souls forgetting themselves in Him commence to act as He and succeed in t'at act even. But unfortunate fools neglecting Him who is in them, heeding not the note He sounds in their hearts, keep ever in misery, barred from the pleasure He alone could give them.

2. He is the Subtlest amongst the subtle. Even a soul, which can reside within an ant, is permeated with Him. Thus it is that He rules all from within and without.

3. Who indulges in sins? Anyone who requires something which he has not got; to secure that he sins, if he can not secure it without committing sins. God is present in everything. Consequently everything is already in His reach. That is why He never sins; that is why He is called "Apahatpapma" by the great Prajapati in his declaration made in the Brihdaranyak Upnishad.

4. Who grows old? Who changes with time? Any one who is composed of a number of components, because components unite or separate with the lapse of time. That Sinless "Atma" is one, homogenous throughout. He is the simplest of all. No particles compound together to bring him into existence. That is why he undergoes no change with the lapse of time. This is the reason that makes Prajapati declare him as "Vijarah."

5. What is death? It is nothing but the separation of the various particles composing a compound from each other as well as from the one soul, the presence of which served to keep them together. God is continuous throughout them all and is present in that soul even. Being immaterial He can not contract or expand; consequently He can not pick up new particles and give up old ones; nor can he separate Himself from any soul. Particles of matter or souls can never separate themselves from Him. Thus God is always in everything; having always the same connection with matter; in Him no separation can ever occur. Souls and matter which are unto him, as a body (human or otherwise) is for a soul, can never separate from him. Knowing and seeing all this the Sage Prajapati called Him Vimrityu.

6. What is sorrow? Sorrow is an unpleasant sense of uneasiness in a mind enlivened by a soul, felt on losing some-

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thing or after having done an unwise deed. The Supreme Soul, God, being All-pervading, as stated before, can never lose anything, nor, being always Omniscient and a conscious indepedent worker, can He ever commit an unwise deed, for which He may have to repent afterwards. Thus both the bases for sorrow being ever absent in His case, He is termed "Vishokah".

7. Hunger is a sense of emptiness in the stomach, caused by the complete digestion of the food taken previously, and resulting in the creation of a desire for taking fresh food in, due to the stimulation of the nerves of the inner wall of the stomach by its secretion, which in the presence of the food there, was serving to digest the same. Now all these phenomena *viz.* the taking of food, digestion, hunger, desire for fresh food etc. occur in a living body, *i.e.* a body which is material in itself but has a soul as its resident. These phenomena occur because a living body is constantly undergoing decay and repair due to a constant series of performances going on in it. *viz* respiration, blood circulation etc. Now God has got no living body, hence no stomach and no lungs; as a result no digestion, no respiration nor therefore any blood circulation. That is why He never loses or gains anything, hence He has no desire for taking food. Hence he is called "Vijighitsah". Similarly when water previously drunk has been properly utilised in the body, (in the moistening of its various parts, which on account of respiration etc. are being constantly dried by heat liberated in them during the course of these processes,) a sensation of dryness is felt in the tongue and the throat owing to the insufficiency of the amount of water present in them. This sensation creates a desire in us for drinking water, which is termed "Thirst." It is obvious as in the case of hunger, that it is a phenomenon met with only in a living body and due to physical change going on in it, the latter being composed of a number of material particles which can separate or unite. God has no such body. Consequently He is beyond that effect of heat or water. As such He is free from Thirst also Therefore He is called "Apipasah."

8. All His ideas and thoughts always prove true. Never an unclean or untrue idea can exist in Him because He is always pure and ever Omniscient. He is indepedent, hence nobody can influence Him to do wrong. For all these and many more reasons is He praised as "Satyakama and Sataya sankalpa."

9. He should be searched into. All should wish to know Him; because knowing Him as pervading in all objects of creation, feeling Him to be their creator, and seeing Him as clearly separate from these all, one attains to the fulfilment of all desires and reaches the greatest heights he can wish to fly to. Nothing then remains which he can not enjoy.

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AT THE GATE OF EDEN.

It was some Persian poet, or more properly a poet of Persian, who styled Kashmir as the Eden on Earth. And yet a visitor, who went to Srinagar last year, exclaimed, it was hell—the very reverse of Eden. The poor fellow had gone by the Rawalpindi route and taken for his conveyance a Lorry—that devil's contrivance for bridging distance with dust and stench. The other much-frequented route, viz, that from Jammu, has, of late, been opened, too to Lorry traffic, so that now all passages, leading to Eden, excepting one, which tourists on foot may yet avail of, to their infinite enjoyment and exhilaration, viz., that from Gujrat, bid fair to become passages through hell. The tour, however, on the experiences of which we base our short picture of our short journey, for the amusement, or, if it should perchance cause some, aesthetic gratification, of our reader, belongs to pre-motor times. For times that are following, this may prove a valuable record, a piece of history, to be of use in future ages which as we picture them to ourselves, will be lorry-laden—stench-stuffed and dust-encumbered.

Let us begin our description with Kudd. This is a village,—some seventy miles from Jammu, a retired place where the bustle of the busy world will not disturb you. The modern road to Kashmir has followed the lead of its ancient sister, and except in places where ravages of time are quite irreparable, has gone in close companionship with it. On one side of it there rise high mountains, clad from head to foot with verdure. On the other there runs a murmuring stream. You have to descend a good deal to reach its brown, dusty water. Rivers have, in ancient, as in modern, times, been the unfailing guides of men in striking out routes. Sometimes you meet with rills running headlong down the summits to your left, to join their scanty, and presumably on that account impatient, waters with the waters of the main stream. These cross your road, and at places, in their hurried, headstrong haste, pull down your bridge and all, and delay your equestrian journey by a day or two. You are more fortunate, if at such a juncture, you have only a light kit, which added to the weight of your body, may not be a burden too heavy for your own and, if need be, also a coolie's legs.

Coolie, mind me, is a problem on this route. Prevalent in the whole state is a system of *begar*. State officials force the services of a labourer and pay him according to their own scale. You will find none ready to hire himself for a willing wage. This may give you an insight into the absolutely dependent mentality of the resourceless inhabitant of those parts.

Fields grow on terraces and yield a meagre harvest, whereby in the midst of barren luxuriance, the poor peasant of the mountain drags on the burden of a toilsome existence. Small girls, and even grown-up women, may be seen here and there pasturing their cattle. Both sexes contribute their

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share towards the earning of a scanty livelihood. Mountain morality, they say, is lax—a sad tale of un-guarded, though in these parts, unavoidable, liberty among the sexes.

From Kudd you start early in the morning for Batot. While in this part of the journey, make a point of leaving the public road. Besides being lengthy and tiresome, it is plain and prosaic. The footpath that scales a mountain cuts the journey short by several miles. If in the way it rains, the ascent affords the pleasures of an adventure. Beyond a certain distance you find vegetation fails you. A sort of black rock crowns the hill, where human artifice has had to dig its own passage. A flight of steps excavated by the hands of man is your only resource for crossing that dizzy height. At the first step you stand between two distinct regions and if perchance the weather happens to be misty, you need no flight of imagination to separate the lower from the higher world. Stop at the top. In case it be a sunshiny day, you are most lucky, if the first rays of the sun have overtaken you in the way and you have escaped the double difficulty of ascending in the growing heat of the sun. You have passed through trees and risen above many of them. To your surprise, you will find cattle grazing at that bewildering height. They have scaled it from the other side, where both for man and animal, it is an ordinary walk, up or down.

Batot is one of the highest places on this route, and commands a charming scenery. A halt there is worth more than the toil you have undergone. The ascent was a very pleasant travail. It will be the better requited by a day's glance round, for what more than a glance can a day afford in such a place?

Further in your journey there come Pira and other stations equally alluring. None, however, dare approach the unassuming beauty of Ramban. That is my place, a poet's place. The designing of the station, if such preliminaries were needed for the wonders even of the hands of Nature, was, presumably, done by a poet in his happiest mood of poesy. No sordid gains of applause seem to have obsessed his vision, while he was engaged in this etherial, though to his own mind an earthly, task.

Which is Ramaban? The village this side of the Chenab, or the spring on the other side? A bridge of mixed wood and iron separates the two. The wail of the river has become more pathetically plaintive. It is resounded by the mountains on both sides. Pebbles join their voices audibly with the mournful tones of the torrent. The leaves of the treas seem to murmur too. As you go to bathe, the stream throws out its arms restlessly, and then as suddenly draws them back. What with the benumbing coldness of water, what because of the unfathomed woe, half expressed, half concealed, under the uneasy jesticulation and mourning of the dusty current, you cannot carry on your bath for more than a few minutes. And then you are busy contemplating. As the poet has it, our sweetest songs are those that tell our saddest thoughts. Milton will call it melancholy but to me it is an extacy, a bliss.

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At Ramban my shoes are torn, and I hasten to the house of a shoemaker. A poor fellow sits on the floor mending shoes with the simple primitive instruments of a village cobbler. What strikes me in his plain, small house is an almost overwhelming sense of religious cleanliness that seemed to surround the whole place with an exquisite charm. Was it cleanliness in fact or was it simply a delusion of my Arya Samajic sympathy that moulded itself into a concrete living picture.

Pass on, gentle reader, if a sight of woe pains you, or the lowly hut of a cobbler arouses in you? feeling proud disgust. The next stage is Ramsu. A Brahmin woman lodges, in the verandah of a shop, a host of travellers, who, for want of more comfortable quarters, squeeze themselves into the narrow space on that dusty floor. Bodily inconvenience extending over a night, buys, cheaply to all appearances, insight into itinerary human nature. Sadhus of almost all varieties and colours snatch from the courtsey of the dame their rest of a night. They smoke, blow strong gusts of darkened breath, tell interesting tales, join in altercations, and sometimes even quarrel. Every one, however, is in haste to proceed, and both friendships and animosities, contracted in the sojourn of a night, are forgotten with the dawn, when all assume their various ways.

Press your pace, gentle reader, to Banihal, with a buoyant hope to be in the Happy Valley next day. This is the last mountain barrier to Eden, which crossed, you will instantly be in the Region of Bliss.

Take care to forestall the heat of the sun in your ascent up this hill, too The experiences of this mountain are more than a mere replica of those gained in the ascent after Kudd. The artificial staircase was the peculiarity of that former adventure; greater height accompanied by a sight, a mere sight, of snow lying on neighbouring hills, is a speciality here. The air is bracing, the atmosphere is calm and cool. At intervals there fall in your way the huts of cow-herds and buffalo-herds, living in forced retirement, deprived of the natural comforts of their pastoral mode of life, by the usurpation of shrewd, wealthy ease-lovers of cities, who draw for their necessities on the toil of these poor, plain people.

The descent from Banihal, along the footpath especially, which you will probably pursue, is abrupt. At places you have to run, to avoid the possibility of a false step, which over-cautiousness, as it slackens the pace, is liable to lead to. Some dangers are obviated by being overlooked—among such are those attending a steep and narrow descent.

Verinag opens the Valley. It is a perennial spring, flowing, flowing, welling out its huge volumes of water, since nobody knows when. A few slabs fixed into the walls round the Nag will tell you that the Emperor Jahangir was specially interested in the enjoymet and preservation of the beauties of this Nag. In dimensions the spring is a little lake. Its water is very clear and very cold. You can not stand it for more than a few seconds. Now whichever side you turn, you find a small brook of this water running over, and whispering its woe to, small pebbles. This, to let you into a secret, is *the*

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beauty of Kashmir. There is water, water, everywhere. Besides affording, by themselves, a lively scene in every part of the principality, the little rills quicken growth, so that every little twig of a tree, that falls down on the earth, sprouts out into a new tree. Such is the belief of the vulgar about the fertility of the soil of Kashmir.

You have left the mountains behind you and are now walking in a plain. The roads are dusty and the temperature considerably higher than during your recent walks. You can stir out now only in the morning.

Some sixteen miles rom Verinag there comes Anantnag. That, too, is a spring of the same variety as Verinag, but smaller in dimensions, and considerably less beautiful.

Hindu superstition has associated with these springs a feeling of religious sanctity, so that constant pilgrimage goes on to both these places and a lot of priests reside there. They will annoy you or serve you according as your religious inclinations are found favourable or repugnant to their depredatory occupation The pity of it is that these natural sanctuaries of Divine Artifice have, in the hands of religion, lost, instead of preserving, a great deal of their purity and charm. They induce no devout feeling, to find which you have to resort to less favoured spots, those that are on account of the inferiority of natural attractiveness, less plagued by misguided religion and superstition.

Choose at Anantnag your route further. If a pilgrim bound for Amarnath, turn to Matton, a similar spring, similarly occupied, whence they will direct you to Pahlgam. A tourist, one who loves pleasure of scene simply, will find his thirst for natural beauty a good deal gratified at this place. One, however, that has gone in search of religious bliss should undergo greater toil, for pleasures of the soul are far more dearly bought than pleasures of sense. Beyond Pahlgam the route is uninhabited, and it requires the munificense of an orthodox raja to make yearly arrangements for the board and lodging, and what perhaps is more valuable, the safe conduct of a regular procession, consisting of thousands of pilgrims, starting and stopping at every stage together, as if at a bugle-call, obtaining all necessaries from moving bazars and stores, which latter, too, are managed under the supervision of state officers. Even then you have hardships on the way. If rains ensue, they make your passage slippery. For a considerable part of the distance you have to walk over snow, and if by chance the ground under you fails, you are a lost pilgrim. A spring that falls in the way is said to be the habitation of a huge snake, or monster, with some five heads. No pilgrim verifies the tale; notwithstanding, the tale is current with all the plausibility, with which tales of that variety, invented by Dame Superstition are instinct. At the Cave of Amarnath, to visit which this whole toil and trouble is undergone, there is a small platform of snow which they say, is formed *within* the fortnight in which the pilgrimage falls. The platform is there, though *Shiva-linga*, the sacred

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idol which, too, devout superstition seats on it, has never been witnessed for want, perhaps, of proper credulity in the observer.

The pilgrimage is a dangerous affair, and through parts of it they run, in order to escape the casualty of an avalanche of snow falling on them, which catastrophe sometimes takes place, drowning hundreds of lives.

From Anantnag to Sri Nagar is less than forty miles of either motor or ekka drive. If you like, you may first make a short trip to Ichhabal, a natural spring which the Maharaj a has reserved for his own enjoyment and re-creation. There you find no *pandas*, and no filth. Fishes of various descriptions are reared there, in a nursery, established for the purpose. The climate is invigorating, and the scenery around attractive.

On the road to Kashmir you will pass by the ruins of ancient temples of Budhistic design. If of an archaeological bent, you will find enough in them to rouse your melancholy sympathies with the art-loving illustrious dead. They may open to you a chapter from some long forgotten history of some never-to-be forgotten period.

Sri Nagar is the captal of Kashmir. One may expect it to be the heart of Eden. Climb up to the peak of Shankaracharya whence both the bright and dark sides of the picture will be open to you. On one side there stretches the city of Sri Nagar, a collection of dirty hovels, packed unwholesomely close together. The exterior of the Kashmiri which appears, as it were, polished white, deceives you as to the character of his house and surroundings. The city, the street, the house, that he occupies are all nasty and disgusting. Here if anywhere is a pure gem nicely chiseled and beautifully cut, lying in the midst of a pond of dismal mud. The circuitous course of the Jhelum, however, which, too, falls on the same side of the mountain, you may enjoy. The curves of the bed are so regular that it has been surmised they are artificial. A veritable snake of water glides beside and through the town, considerably relieving its filthy prospect, and appearing on that account absolutely misplaced. On the other side of the mountain there lies the lake Dall of ancient fame, extending over an area covering miles. It lends a peculiar charm to the landscape around, which is spotless green. The water of the lake meets the horizon in the distance and seems, as it were, passing into the azure blue of the firmament.

Sail one day in a Shikara *i.e.* a small boat, and have the pleasure of a cruise round the Dall. At a distance of about three miles from where the Dall ends there is Harbin, a place where water is stored and conducted thence in tunnels to Sri Nagar. A huge lake extending into the sky will give you an idea if such a finite thing as an idea were possible, of the watery infinite that enshrouds our earthy planet. In the way to Harbin excavations are proceeding into the ancient remains of what appear to be Budhistic temples

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and which archaeologists trace to the time of Kanishka.

At the extremity of the Dall from which you, a short while ago, digressed to Harbin, there is the Shalamar garden. At an other spot on the brink of the same lake, there is Nishat. Both these were at one time the pleasure resorts of Mogul emperors. The former was meant for the enjoyment of the Imperial harem. It is walled on all sides and is more extensive than the latter which is open. Grass is laid out in both. Lines of flowers of various hues enclose plots of varied dimensions and multifarious beauty. The level of the ground rises as you cross one spacious tract of verdant grass after an other. In the middle of the garden, along its whole length, there is a line of lavatories which play every Sunday. There is perhaps more of art in Shalamar, but greater liberty has been allowed to nature in Nishat, to suit, as I think, the different grades of freedom which the two sexes, for whom the gardens were meant, enjoy under Islam. The lavatories afford a natural dance in accompaniment to which flowers and twigs flutter casting reflections of variegated hues on the fitful dancing surface of water and enhancing with their gestures the flirting beauty of its incessantly flowing music. The Dall, as it were, enjoys the revel in its distant onlooker's silence.

In the Dall there grow the floating fields of vegetable, stories of the stealing of which by rival farmers you may have often come across. Lotus is the special beauty of the Dall. In one part of the lake it overgrows the whole expanse of water. You have open lotuses, half-open lotuses, and lotuses still budding—lotuses in short in every stage of bloom and beauty. Some stare at you, others invite you, still others welcome you, while a section are shy.

These, gentle reader, are some of the beauties of the gate of Eden—of merely the gate. The Eden you will find as you proceed further into the valley, where Gulmarg, Sonemargh and a lot of other *marghs* will give you insidious glimpses of the beauties of the Paradise on Earth, of which poets have sung so profusely and of which pleasure-lovers have at last found the whereabouts in the charms of the valley of Kashmir.

'Tourist'

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HINDUISM AND MOHAMMEDANISM.

THEIR ESSENTIAL UNITY.

(By Doongersee Dharamsee Sapal, Colombo.)

The Prophet and his followers are ordered by God only to preach their religion, not to enforce it at the point of the sword.

'Let there be no violence in religion. Now is right direction manifestly distinguished from deceit.'

'But if thy Lord had pleased, verily all who are in the earth would have believed in general. Wilt thou therefore forcibly compel men to be true believers? (The Koran.)

Says the Hindi Poet, Dindervash. "Hindus and Mohammedans are the two halves of a grain. There is no difference whatsoever between "Ram" and "Rahim" it is the same God common to both the peoples." Thus Hindus and Muslims are both beloved twins of Mother India. Hindus and Muslims are brothers not only as poetically described in the above poem; for centuries they have been living together and treating each other like brothers. In social, in religious, in political customs, habits, and thoughts, these two people have so much mixed., intercoursed and mingled that after many centuries there has at last developed a common fellowship and brotherhood.

Great sages like Kabir and Nanak have preached and practised spiritual rapproachment between these two peoples. which has born very good fruits and abiding results. If we examine old annals, records, songs, ballads and poetry of India, we will discover great harmony between the spiritual outlooks of Islam and Hinduism. In the broad-minded liberalism of Hinduism there is much in principles, doctrines and scriptures which will stand in favourable comparison with the doctrines of Islam. There are points of contact, too, in the ways of Sadhana of the two faiths. There does not seem to a tolerant eye any important fudamental incompatibility between Hinduism and Islam. It is on account only of narrow sectarianism, bigotry and ignorance of the true aspects and doctrines of both the religions, that people attach much importance to trivial and purposeless things like passing singing processions before a mosque or a temple. Hinduism and Mohammedanism are in reality far too grand and sublime to notice such minor things.

The Islamic culture and religion have much attraction for us. It is far better to study the same from the original source than from tinted sources of Missionary penmanship. Moslem theology is beautifully simple. There is one God who made and created all men animals and the whole world. He is. Omnipotent, Omniscient, Merciful and Righteous. Says the Koran "He is God beside whom there is none who should be served, the knower of the unseen and the seen. He is the Merciful, the Compassionate. He is God beside whom there is no God, the King, the Holy, the Author of peace, the Granter of security, Gaurdian over all, the Mighty, the Restorer of every loss, the Possessor of every greatness. High is God above what they set up with Him. He is God, the Maker of all things, the Creator of all existence, the Fashioner of all images. His are the most excellent and beautiful attributes that man can imagine. Everything that exists in the heavens or on the earth sings His glory and His perfection and He is Mighty, the Wise. In East and West is God. Withersoever men turn themselves, the face of God doth meet them there. He is the light of heaven and Earth. He hears with

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me. He sees with me and there is no God but one God."

The Upanishads say the same thing garbed in different words and form. "We cannot by searching find out God or know the Almighty unto perfection. For when there is, as it were, duality, then one sees the other, one hears the other, one perceives the other, one knows the other, but when God only is all this, how should one see another, how should one know another, how should one perceive another, how should one know another? How should one know Him by whom one knows all this? He is incomprehensible because He can not be comprehended. He is imperishable, for he can not perish. He is unfettered. He does not suffer. He does not fail. How, O beloved, should one know the Knower? He is intelligent whose body is spirit, whose form is light, whose thoughts are true; from whom all works, all desires, all sweet odours and tastes proceed. He who embraces all this, who never speaks and is never surprised. He is myself within the heart, greater than the earth, greater than the sky, greater than the heaven, greater than all these worlds. The All-worker, the All-desirer, the All-embracer. Unseen but seeing, unheard but hearing, unperceived but perceiving, unknown but knowing. He is one without a second."

A cursory glance will convince the reader that the teachings of the Koran and the Upanishads with regard to God are the same. Both Moslems and Hindus can with equal toleration read and study each other's scriptures, and the differences and divisions will disappear. The realisation of oneness, being the goal of Hindus and Moslems, there is harmony in the two religions which strikes any and every man. The Koran emphatically declares—"We make no difference between any of them." Muslims are enjoined to practise toleration. Their religion teaches them that teachers and masters from Adam, and Abraham and Sri Krishna, Zarathustra, Moses, Buddha, Jesus and Muhammad, all were divine personages, all benefactors of mankind, the representatives of God on earth, diffusing joy and peace, and minimising pain and suffering. Each of these preached and taught the Truth, according to the needs of the times and those amongst whom they lived. Says the Koran. "It is the duty of the Prophets to transmit knowledge."

Hindus also believe the same thing. In Bhagwad Gita it is proclaimed that "Wherever and whenever corruption and sins increase, I come to this world to spread righteousness" Hindus respect, honour, and even worship Buddha, Mahabir, Jesus, and Mohammed. They are the most tolerant people on the face of the earth. Their religion, life and temper are full of charity and good-will for followers of other religions.

The holy Koran says the same thing—(2·151). We have sent you a prophet from amongst yourselves, who teaches you Our will and purifies you and teaches you knowledge and wisdom and teaches you what you did not know.

Ali the cousin and son-in-law of the prophet instructs his son Hasan thus:—

O, My son, thine own meditation within thyself is quite sufficient for thee, both the disease and the remedy are within thine own self. Thou art a small body but within thee, there is a vast universe, thou art the mother of the Books

In Chhandogya Upanishad, the child Swetketu is taught by his father Udalak thus:—

This Universal Self which blooms in every flower and breathes through every storm, is identical with the self of each one of us. "Now that light which shines above this heaven higher than all, higher than everything, in the highest world, beyond which there are no other worlds, that is the same light which is within man.

The Kath Upnishad says—

There is one ruler the self, within all things who makes the one manifold.

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The wise who perceive Him within their self, to them belongs eternal happiness not to others. There is one eternal thinker thinking non-eternal thoughts, who, though one, fulfils the desires of many.

The practical teaching of Islam is to make all people faithful, prayerful and charitable by divesting them of all impure id as, thoughts and actions. Much stress is laid on prayers. A true Moslem should devotedly pray his God five times a day. He should not covet much money. The Koran says that prayer drives away all wicked and evil thoughts. "God is Great. Hasten to prayer, to worship, hasten to riteousness, to prosperity. Prayer is the best of deeds. God is Great. There is no object of worship but God."

Also the Koran teaches men to be attached not to worldly goods but to Godly actions. "O beleivers! your worldly goods and children should never make you forget God." Again—The desire of accumulating wealth will keep you in darkness, till you have seen the grave and seen misery.

To be over-rich and amass immense wealth and to appropriate it to one's owns elf is denounced by Moslem, as well as other, scriptures.

Hindus also are enjoined to pray to the Almighty. In the Mahabharat, in Bhagwat Gita and in the poetry of Kabir, Tukaram, Nanak, Tulsidas and others, God is prayed to and loved with the devotee's whole heart. Says Tulsidas:-

Seers and sages, saints and hermits, fix on him their reverent gaze, and in faint and trembling accents Holy Scriptures hum His praize.

He is the Omnipresent spirit, Lord of heaven and earth and hell.

The intensity of the Bhaktas longing for God is nowhere better shown than in the poetry of these saints. Again says Tulsi Dass.—Lord, look Thou upon me, naught can I do of myself. Whither can I go? Whom but Thee can I tell my sorrows? Oft have I turned my face from Thee and grasped the things of this world, but Thou art the fountain of mercy. Turn not Thou Thy face from me—Lord, Thy ways ever give joy unto my heart. Tulsi is Thine alone, and O God of mercy, do unto him as seemeth good unto Thee.

As for renunciation and non-coveteousness after riches this is the vital part of Hinduism. Says the Isopnishad "Be content with what you get, don't run after other's money." Says another Upnishad—God is to be met only by renunciation and not by riches, family and household ties. A third Upnishad says-"Acquire immortality by renunciation."

The Koran is full of moral and ethical teachings. It says—

He (God) teaches you justice, equality, benevolence and charity and forbids objectionable things. He teaches you these in order that you should become straight, harmonised, perfect.

And he cleanses their hearts, purifies the mind, inaugurates true union.

Die before you die—kill your baser self, control your desires, regulate your mind, senses and body and kill that which keeps you from so regulating them.

If you do good, it is for yourself and if you do wrong it is also for yourself.

Whosoever taketh the right path, certainly doeth good to himself. Whosoever taketh the wrong path, certainly doeth wrong to himself.

And give to relatives their dues and to the poor and to the wayfarer.

And who have faith and do good work they are the enjoyers of Eternal Bliss.

Spend from the stock of goodness for parents, relatives, orphans, the poor, the wayfarer.

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And let there be a class of people amongst you who should invite mankind to do good work.

The Prophet Muhammad says.—My Cherisher hath ordered me to do nine things (1) to reverence Him externally and internally, (2) to speak truth with propriety, in both prosperity and adversity, (3) to practise moderation in both affluence and poverty, (4) to benefit my relations and kindred, even those who do not benefit me, (5) to give alms to him who refuseth me, (6) to forgive him who injureth me, (7) that my silence should be in attaining a knowledge of God, (8) that when I speak I should mention Him, (9) that when I look on God's creatures, it should be as an example for them and God hath ordered me to direct men in that which is awful. All God's creatures are His family; nd he is the most beloved of God who rieth to do most good to God's creatures.

The same ideas are to be found in the sacred books of Hindoos.

In Katha Upnishad (1, 11, 24) :—

He who has not first renounced evil ways, nor is subdued, nor tranquil, and whose mind is not at rest, even by knowledge he can never obtain the self.

In Manu (S. B. E. 25, 416) :—

Abstention from injuring creatures, veracity, abstention from unlawfully appropriating the goods of other's purity and control of the organs—Manu has declared this to be the summary of the law for the four castes.

In the Vasistha Smriti we find—(S, B. E. 14, 138) :—

Practise righteousness, never unrighteousness, speak truth not untruth, look far, not near. Look towards the Highest, not towards that which is not the Highest, says Manu—(S. B. E. 150).

Let him say what is true. Let him say what is pleasing. Let him utter no disagreeable truth and let him utter no agreeable falsehood, that is the eternal law.

In Brhdaranyaka (S. B. E. 15. 175) :—

A man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds.

In a famous passage of the Bhagwatgita the happy life of the devotee is thus described (S. B. E. 8, 101) :—That devotee of mine who hates no being, who is friendly and compassionate, who is free from egoism, to whom happiness and misery are alike, he who feels no joy and no aversion, who does not grieve and does not desire, who abandons both what is agreeable and disagreeable he is dear to me.

In Smriti we read (S.B.E. 14. 139 F.) :—

Happiness is the portion of that man who relinquishes all desires, which fools give up with difficulty, which do not diminish with age and which are a lifelong disease.

The five pillars of the faith of Islam are—

(1) Belief in the unity of God (2) Prayer (3) Charity (4) Pilgrimage (5) Fasting. These are the five pillars of Islam which enable the true Moslem to proceed in the spiritual path and to realize the unity of God. Hindu Scriptures also commend the same means and there is not a single thing in the five pillars to which the Hindus could object.

The Fakirs and Kalandars of Moslems take the vows of poverty, renunciation and service of God. The same vow is taken by the Hindu Sadhus and Sanyasis. Both Fakirs and Sanyasies preach, sing and speak the word of God, both beg and live as poor men, suffering all privations for attaining God and wandering everywhere to rekindle the true light of religion, or else they retire to jungles for mediation.

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Here is an anecdote illustrating the broad-mindedness of the Prophet. Sleeping once under a palm tree, he was awakened by an enemy named Du'thur' standing over him with a drawn sword. Who will save you now ? "God," calmly answered the Prophet. And at once the sword fell from the hands of the Du'thur, which was at once taken up by the Prophet. 'O Du'thur who will now save thee?' 'No one', replied he. Then the Prophet with a great magnanimity handed to him the weapon and spared his life.

A similar incident is described in Mahabharat. When King Duryodhan was captured by the Gandharvas, the King Yudhistra ordered Arjuna to effect his release inspite of the remonstrations of Bhimsena and others who said that he was their deadly enemy and the cause of all their sorrow and misery. Still King Yudhistra got his enemy released.

Muslim ascetics, like the Hindu Sannyasis, retire to jungles for solitude and meditation. Miyan Hatim of Sambhal, wandered for ten years in desolate places, bare-headed and bare-footed, never sleeping in a bed. Another saint, Shaykh Muhammad Ghauth, whose tomb is one of the finest monuments in Gwalior, lived a life of austere asceticism for twelve years in the low hills of Chanar on the Ganges. Many such ascetics among Hindu Sadhus dwell in a lonely cell or a wood for meditation.

Nanak showed the way to the Unity of both the religions by the combination of what was best in Hinduism and Islam. Hindoos and Muslims were both welcome to him. The great Saint Kabir was a Mussalman weaver of low birth. He caught the true spirit of religion and sang the praises of the true God to both his Hindu and Mohamedan disciples. Ram and Rahim were synonymous to him. When he died, both Hindus and Moslems claimed his corpse for cremation and burial respectively. He learnt from his Guru Ramanand the true democratic spirit and found that there was precious truth in both the religions. He says :—

"I and you are of one blood, and one life animates us both. From one mother is the world born. What knowledge is this that makes us separate. Kabir says, utter the name of God. He extinguishes birth and death."

"Turning away from the world. I have forgotten both caste and lineage."

My weaving is now in the infinite silence.

My heart being pure, I have seen the Lord.

Kabir having searched and searched himself hath found God within himself."

Haridas was a Muslim by birth, but he was recognised as one of the greatest Bhaktas under the inspiration of Sri Chaitanya.

Ali Khan Pathan was initiated in the secrets of Vaisnavism by the great saint Shri Vallabhacharya.

There is a legend of two ascetics of the Punjab—Dial Bhavan, a Hindu saint, and Jamal Sultan, a Muslim saint. Their tombs are still seen near each other at Girot in the Punjab, as a symbol of the friendship that united them when living. Dial Bhavan was already living and had a considerable following in Girot when the saint Jamal Sultan arrived there. Dial Bhavan sent to the newly arrived saint a vessel of milk, filled to the brim, indicating thereby that the town was full of his following and that for any other sect there was no room. Jamali Sultan at once understood the meaning of Dial Bhavan. But instead of going away, he sent back the vessel, with a rose petal floating on the surface of the milk and thereby won a warm welcome and friendship from the Hindu saint.

Dara Shikoh cultivated the society alike of Muslim Shaikhs and Hindu Sadhus,. He has written that the diff-

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erence between the doctrines of the Hindu pantheists and Muslim Mystics was in name only. He used to go to a hermitage built by the side of a temple near Sirhind in the Punjab., where a Hindu Yogi named Baba Lal was living. Two learned Hindus are said to have written the conversations and dialogues betwsen the prince and the yogi in the year 1649. Dara also translated or caused to be translated some of the Upnishads into Persian.

Sher Shah who conquered the throne from Humayoon was a great king highly tolerant and sympathetic. Mr. W. Crookes observes. " Sher Shah was the first who attempted to found an empire broad-based upon the people's will". Also Keen says about him " No government, not even the British has shown so much wisdom as this Pathan,. Many Hindus have built Dargahs on Muslim Pirs and saints and many a Hindoo householder offer cocoanuts and money on their tombs, The village Hindus offer sirni—food and drink to Mussalman Pirs and in some places the tombs of *oliyas* or saints are held in universal respect by all the communities, as in Nawsari in Gujrat, where a saint's tomb is respected even by Parsis. Mussalmans are also seen offering cocoanuts and other things to various Hindu deities such as Sitala and Kali. In villages the intercourse between the two people is complete. No rancour, no social enmity, no religious bigotry, no fanaticism, is ever seen there. All are livingin peaceful brotherhood, all serving the village by their different occupations. In the mercantile community there is a common fellowship between Hindus and Moslems.

Among the Bahais there is a remarkable movement emphasising the brotherhood of religions. This movement was started originally by Bab and later on led by Baha-Ullah and is now under the leadership of the latter's son, Abdul-Baha, also called Abbas. Effendi. It is a Hindu sect in a Mohammedan garb. The beautiful poetry of Hafiz, Mansur, Bulasah, and other eminent poets preaches and describes the same " Al-Hak." or " Tatwamasi." of Vedant. Muslim Sufis have also Hindu disciples and innumerable singers bear witness to the ideal of a cultured unity of the two communities.

When Europe was in the clutches of ignorance, it was Mohammedan savants who rekindled the light of knowledge there. From Egypt and North Africa they penetrated into Spain and here in their acadamies Christian students from all parts of Europe flocked to learn art, medicine, astronomy, and other sciences. Thus the Moslems were the early pioneers of civilisation in Europe. They in their turn had borrowed the larger part of their culture from India. Susrat and Charak were translated into Arabic. The Philosophy of the Hindus as well as their astronomy was taught at Bagdad. Hindu Arts and Sciences were not only learnt by them but also propagated wherever they went. Mathematics, too, is a science of Indian origin, which Arabian Ulmas transferred to Europe.

Hindu Music, so divine and graceful, has the Mohammedan Khansahibs as its chief votaries. The Mogul paintings so famous have derived their inspiration from the Rajput school of painting.

Hindu and Moslem craftsmen were without racial or religious animosities. They worked for one sect of Hinduism as willingly as for another. The priests and Moulvis and fanatics might quarrel but these craftsmen preached the essence of their toleration in art, colour and stone. The same craftsman built Taj, Kutab Minar, as well as Temples of Dilwara at Abu and Caves of Ajanta and Ellore.

Hinduism teaches the truth of the reality of the spirit, the substance underlying all existence. Islam teaches one God. Hinduism is full of beautiful spirituality. Islam is simplicity itself. Hinduism encourages true piety, while Islam is very catholic and democratic.

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Guru Nanak Sahib rightly says :—

"He alone is a true Hindu whose heart is just and he only a good Mohammedan whose life is pure. Be true and thou shalt be free. Truth belongs to thee and success to thy creator."

"God will not ask man of what race he is. He will ask what he has done."

"Heed not the command of an impure man though he be among the nobles of the land. Of one who is pure though among the most despised, will Nanak become the footstool."

"Put on the armour that harms no one. Let thy coat of mail be reason, and convert thy enemies to friendship. All founders of sects are mortal. God alone endures for ever. Men may read the Vedas and the Koran. But only in Him is salvation."

An Indian proverb runs thus:—

Live so as to be claimed after death, to be burned by the Hindus, and to be buried by the Moslems.

THE SOCIAL PROBLEM.

THE FAITH INDIA HAS LIVED BY.

(By Pr. T. L. Vaswani M. A.)

Life is Field of Service. And you are here to consider the Social Problem, the Problem of Service. This Problem will not be solved by paper resolutions. Nor by raising money. The Problem is one of shakti, not of some "reforms" here and there. There is a collective soul, an *atman* of the Society. But we have imprisoned it, and the Nation is become weak. Consider the state of things. 7 crores of our fellow-countrymen have we despised as "untouchables." Crores of women have we thrown in the darkness of ignorance, when the great scriptures of our race have told us that *vidya*, or knowledge, is a spiritual pursuit. And our children we have driven into schools and colleges alien to the spiritual and cultural ideals of the East. There is a law :—when you throw others into the ditch, you also fall into it. We are in a ditch. How shall we come out of it? A shakti is needed. Never think any nation will respect you as long as you are weak. Not even the gods have mercy upon the weak. For the law is stern: Let those that are weak, be weaker still. To my countrymen I say: you who fight the sarkar,—learn also, to fight yourselves, fight the evils which make our society weak.

How may we draw out the *shakti* of our Collective Soul? Let me invite your attention to 3 of the things I regard as essential in this connection.

(1) Brahmacharya:—This will give us a new physical and mental strength. To-day many of our countrymen go about with broken bodies and feeble minds. Child marriage is a violation of the law of brahmacharya.

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Brahmacharya will not only build up our bodies and brain; it will also, I hold, open up the centre of "intuition" referred to in our scriptures as buddhi." The Rishis observed Brahmacharya, and so became "seers." For "buddhi" 'intuition" is a direct method of arriving at truth,—of knowing at the "centre", while the sciences and philosophies know at the "circumference." We read in the books that the Rishis 'saw the mantras'. The mantras are vibrations from the Great Reality. They come to those, who by brahmacharya open the higher centre,—that of "intuition" We are arriving at a stage in our history when Humanity will listen to no message of mere 'mind" or encyclopaedic learning. Humanity ongs for a new message of Intuition, of Inner Illumination. India can give it, if she will make brahmacharya the basis of her new life. Brahmacharya has its place, also, in the married life; for the essence of bramacharya is control of sex desire. With this control is developed the creative power, shakti, of life.

(2) Woman's Awakening:—What reverence for woman in ancient India! Today alas! The Indian woman is in purdah and ignorance. Woman is the great guardian of the intuitions and idealism of life. And the day of a nation's freedom does not arrive until its women respond to the Call of Freedom. So it has been in Turkey and Egypt. Woman's awakening heralds freedom. This is my reading of the history of the nations that have achieved liberation in recent years.

(3) Education—you speak of 'national education'. I prefer the expression;—'Indian education.' That to my mind, is true education which is controlled by the Indian Ideal. In a "national school," emphasis must be on India, the spirit of her civilization, the deeds of her heroes, the songs of her poets, the teachings of her sages, the message of her Rishis. That is India—not the superficialities and sensationalism of today. That India is what we of India need to day. That India is the Nation's piteous need to-day. That "national education" is a poor, shrunken thing, which is not inspired by the international message, the Spiritual Ideal of the India of the Rishis. O keep alive a memory of that India in your aspirations and activities. Our one great malady is,—forgetfulness. We have forgotten the faith which India has lived by, through the ages.

This then, is my appeal to you,—keep alive Her memory. One spring-day, I went into a garden, and Nature was radiant with flowers. And the song-birds sang. And of one,—the bulbul,—I asked:—" In thy song is a strange shakti—a power that moves. Tell me the secret of it." And to my heart, the bulbul answered;—" In my lyric cry is Remembrance." Remember Her,—your Mother, in your institutions and activities. A new shakti will then be yours in your work,—educational, social, political. Keep alive Her memory. Then go to the villages where they wait for you, men and women, with hunger in their bodies and hearts. Go to the poor, and give them the great message of the Mother. Keep alive Her memory. Then go and proclaim the coming of the kingdom of the Spirit. Keep alive Her memory, my comrades! And you will have the shakti to hypnotise Hindustan.

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A PLEA FOR CO-ORDINATING THE EDUCATIONAL ACTIVITIES OF THE ARYA SAMAJ.

(By Mr. Brij Nath Mithal B. Sc., L.L. B.)

More than two decades have passed by since the great Rishi gave up his mortal coil, and already there are signs not wanting that the Arya Samaj which he founded to carry on his mission of the Vedas is a dying society, or at least that the enthusiasm and intensity of religious feeling which marked the first generation of people is gradually waning. And if this rate of *progress* is kept up, we may see at no distant date a final winding up of the movement, nourished and supported by the very life blood of the Maharishi and his devoted disciples. There may be an element of exaggeration in all this but there can be no doubt that one fails to see the same signs of active life in the Arya Samaj during these days as characterized it in its beginning which hardly reflects any credit on the followers of a religious organisation, imbued with a religious belief and a desire to propagate the same in all parts of the globe.

It will be hard to find in the history of any religious movement such inertia cropping up within so brief a period as in the case of this movement and although it may be true that the Samaj alone still holds the field in the matter of Social reform and other national activities, it cannot satisfy an ardent soul who is desirous of seeing the mission and the message of the revered founder carried to the very doors of thirty millions of Indian masses. What a great leeway has yet to be made up is perhaps not realized by those responsible. While other societies—the Christians and the Muhammedans are taking rapid strides in multiplying their numbers and other religious activities we are crawling only at a snail's pace.

To take only one side of the activities of the Arya Samaj viz., educational, which is the immediate object of this brief article, let us examine the progress we have made and whether it is at all commensurate with the time, energy, money and sacrifice made by us. It is true that we have got a net-work of D. A. V. Schools in the Panjab and the U. P. we possess two first grade Colleges in these Provinces and the national ancient system of Gurukula has also been revived and several institutions on that model have been established not only in Northern India but also in other parts of the country. But is that enough to satisfy us ? What about the idea of a Dayananda University, which has been agitating the leaders for a great many years ? Is it any the nearer for realization ? While later movements like the Muslim University, and Hindu University are now in full swing we remain where we were. Our whole work is going in a hopelessly disorganized state and although we may meet with a boys' D. A. V. School or a girls' Pathshala at almost every important town, there is no co-ordination between the various institutions. Each

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city and town and each Arya Samaj wants to maintain an institution of its own, and as a result of this institution mania, our provincial institutions suffer for want of funds, for local support is always given to local institutions and in meeting the requirements of these, those of the former are neglected.

Similarly in the matter of Gurukulas, a great deal of wastage is taking place for want of this co-ordination. Each province wants to maintain and carry on an institution for the mere sake of a name—however inefficient and ill-equipped it may be. As a result, I am constrained to say there are some of them which are becoming positively injurious to the well-being of our future generations and instead of doing any good, become a source of nuisance in course of time. In the course of a brief article on the future of Gurukulas published in the Vedic Magazine in 1922, I had indicated some of the lines on which the work could be carried on, but it failed to attract the attention of those responsible, perhaps, because it was the feeble voice of an unknown and an humble follower of Rishi Dayananda. But the problem must face us sooner or later—and if we fail to take an early notice of it, it may trouble us at a time when we are most ill-equipped to meet it and then the consequences, may be disastrous.

To my mind, the chief reason why our educational activities have so far been in a disorganized state, is too much of narrow, provincial, and local feeling of patriotism. We have thought more of a town or a province and personal glory in some cases, instead of thinking in terms of an All-India or All-World religious movement. Our petty quarrels have divided us and these personal jealousies and bickerings have ruined our cause. While a spirit of rivalry exists amongst people professing the same religious beliefs and swearing by the same sacred names, work is difficult to be carried on. The result is that our All-India organisation is in a moribund state for want of a proper support. A section of our people is entirely aloof from it, while our co religionsts in Bengal, Bombay, Behar, Madras etc., are entirely unrepresentated on that body. Our personal and party spirit has, unfortunately, been carried to such an extent, that even over the question of celebrating the Dayananda Centenary there is a rift in the lute. Is that an happy augury for our future ! I think not. As believers of the great Vedas, as followers of the great Rishi Dayananda as inheritors of a common civilization, and as men imbued with a desire to do good, and belonging to one religious persuasion, we must cease to be swayed by any narrow or parochial considerations, but think only of the movement, and merge our all in it. Then and then alone, we may be able to fulfil our mission and carry the torch of light, as is so boastingly sung by our Bhajniks, that our flag will be flying over Mecca and Medina. I may be pardoned for all this plain speaking, but I feel that it is necessary that there must be some introspection also, and while it is always pleasing to listen to one's praise our defects should not also be lost sight of. I may have struck a pessimistic note, but it is not with a view to mar the enthusiasm of our young generation but to put them on their guard to

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avoid the pitfalls into which we are likely to fall.

Now, as I have said, while the Arya Samaj has done yeoman's service, specially in Northern India, in the matter of spreading education and giving an idea as to the true form of national education, our activities have been more or less unfruitful of the result which one should have expected after an expenditure of so much energy, and money. The time has now arrived when we must co-ordinate all our educational activities, if we want to prevent wastage, and in this noble task we must all combine irrespective of our party or personal or even provincial differences. We are already so short of real and earnest workers that we can never afford to divide our energies.

I am giving here in brief outline a sort of tentative proposal, just to enable people to form it the basis of a discussion, how this work may be proceeded with. I do not claim any finality or even originality about these, but I am laying them in all humility before the Aryan public in order that they will think over the matter, and do something practical by the time we come to celebrate the Dayananda Centenary in February 1925.

(1). The Sarvdeshik Sabha (All—India organization) must be made a truly representative body in which all the *Pratinidhi* Sabhas must be made to join. If rules need any amendment on this point, it should be done.

The President of the Sabha, should be a Sanayasi of note in the Arya Samaj who should be elected every three years in the manner of a President of a Republic. He should be regarded as our religious head for the time being.

(2) Under the Sarvdeshik Sabha, there should be a Vidya Vibhag or Educational Department of which the President of the Sabha will be the *ex-officio* chairman.

The constitution of the Vidya Sabha may be somewhat on the following lines.

President — President of the Sarvdeshik Sabha.

Vice-Presidents—Presidents of the various Provincial Sabhas, *Ex-officio*.

Members of Executive board.

1. All Principals of the D. A. V. and other Samajic Colleges in the country.

2. All Principals and Governors of Gurukulas under any Pratinidhi Sabha.

3. All Principals and Governors of the Kanya Gurukulas affiliated to a Provincial Sabha.

4. One educationist of repute in the Samaj nominated by each Provincial Sabha other than a member of the staff of any educational institution.

5. Four ladies to be co-opted by the Board.

6. Four educationists outside the Arya Samaj, whom the Board may wish to co-opted.

Secretary—Secretary Sarvdeshik Sabha.

The function of this Board will be to control the educational activi-

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ties of the Arya Samaj and lay down several rules of conduct, but it will not interfere with the right of any Pratinidhi Sabha or Society to adhere to any particular system (*i.e.* the Gurukula or the College system) of education. In the matter of Gurukulas (both male and female) it will also control the educational policy of these, laying down what particular branch will be taught in one Gurukula and what subject or subjects in another. Financially the respective Sabhas will be responsible for the upkeep of their respective institutions as hitherto.

There will be at least three Faculties under the above Board.

(*a*). University Education Faculty, which will control all the Samajic institutions in the country affiliated to any University and lay down rules etc., for the same. Of this, the president will be one of the members of the Board who is a believer in that system of education.

(*b*). National or Gurukula Education Faculty, which will control all Samajic institutions giving education on Gurukula lines. This faculty will be presided over by any of the Acharyas of the various Gurukulas.

3. *Women's Faculty.*—Which shall control all educational institutions for women in the country.

Constitution of these faculties is a matter of detail and can be drawn up to suit our needs. If the scheme is approved in its main outline, further details can be worked out. I do not know if my ideal is an ambitious one, but I feel that something must be done to remedy the present state of affairs to prevent the enormous wastage that is taking place, both of men and money. I am sure, financially we will be much better off if an organised effort is made to run our institutions. I shall await a discussion on the subject and I am sure, sir, you will open up the columns of your Magazine for the purpose.

THE GOOD LAW.

(By Mr. M. H. SYED, B. A., L. T.)

There is nothing which has wrought so much havoc in the practical life of the Hindus, as the misconception of the Law of Karma – the eternal law of cause and effect—that works with unerring precision in all departments of human life.

It is said that it is a gloomy doctrine and that it tends to paralyse human effort, and closes the spring of all right action. In popular language this doctrine means predestination pure and simple. It is believed that a man is a creature of his past actions and all his present life with its varied activities, joys, sorrows, pain and pleasure, success and failure, gain and loss, are predetermined by his past doings over which he has no control, and therefore he should be utterly resigned and waste

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no time in improving his or his neighbour's lot.

There is only an element of truth in this attitude ; in other words it is only half a truth that is understood and followed ; unless the whole truth is grasped with regard to this doctrine, it will always prove a source of confusion and cause a great deal of harm.

If Indian people are to rise from their present state of degradation and shake off the fetters of their thraldom, it is time, that they should clearly try to understand the true meaning and philosophy of actions, and the reign of the law of Karma under which the whole of the human race has to evolve.

It is true that a man's present abilities or disabilities are the direct outcome of his own thoughts and actions in the past; his congenital endowments, his physical heredity, his moral and mental instincts and capacities are the result of his own thoughts and feelings of his previous births. A farmer reaps a rich harvest only when he labours in his field for a long time ; unless he cared to till the ground, sow the seed, water and manure it, he would not be in a position to enjoy the fruit of his toil. What he sowed yesterday, he is reaping to-day and what he sows to-day he will reap tomorrow. This is an immutable law and holds good in every thing without an exception. To say that one's capacity for fresh effort, and new lines of action, is paralysed or doomed by one's past doings is as futile and groundless as to say that because one sowed yesterday one cannot sow fresh seeds in new grounds to-day.

The fact of the matter is that free will is never choked and stifled by any past action. The only thing is that a man cannot achieve what he wants all at once, and without any delay. The good law pays every person according to his meed and in due time. The law runs its own course. The results of past actions, thoughts and feelings, appear to us as effects of causes we set up from our own free choice and similarly we are equally free and unfettered to choose a line of action which is sure to bring its fruit in due time.

A man is bound by the past debts he incurred or contracts he made. As soon as he pays up his liabilities he is once more free to choose whether he should incur fresh debt or not. Over the inevitable he has no control and if the law is to be justified, he should have no reason to complain against it. It is always open to him to mould the Karma which is in the course of making in any way he likes. Under the security of the changeless law of cause and effect a man can serenely proceed to achieve any thing he desires to accomplish. Sooner or later he is sure to succeed in his well-directed efforts. In nature nothing is lost. Again, as Bacon said, "Nature is conquered by obedience." By Nature he meant natural laws.

If we once understand the law that guides our life and action, we shall be able to act in such a manner as to make this law our ally and help mate rather than our adversary. So long as the conditions laid down by a law are meticulously fulfilled and observed, we have fullest certainty of our success in any direction.

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The three aspects of the law of Karma should clearly be grasped. The first is the Sanchita Karma—the sum total and store-house of all our actions, good or bad in the innumerable past lives that we have left behind or from the time we began to discriminate right from wrong and thus started acting on our own responsibility and with our own initiative. The whole of it is recorded and preserved ; how could it be otherwise when we live under the reign of an immutable law ? The second is Prarabdha—the inveti-able Karma—That portion of our Karma which is assigned to us to be worked out in a single life in relation to men and things we met and experienced in previous lives. This is also called Ripe Karma, because it is a debt which is overdue and it is time that it should be paid in the form of sorrow and suffering, gain and loss, to the uttermost farthing whether we like it or not. The third form is that of Kiryamana, that Karma which is in the course of making. It is this which preserves our free will with certain limitations and ensures our future success. Because man is made in God's image and shares divine life, he is free to act in any way he likes. In virtue of the same principle whatever he intensely desires he is sure to accomp-lish in the course of time. " Perform thou right action, for action is superior to inaction, and in inaction even the maintenance of thy body would be impossible," So says the Blessed Lord, Sri Krishna.

Whatever is true in the case of an individual is also true in the case of a nation, for individuals make a nation. " As in small so in great," says ancient Hermes.

The collective Karma of a race or a nation is as much a fact in nature as an individual one. The same princi-ples underlying the Karmic laws apply without much wide difference, to national and collective Karma. The nations rise and fall, empires flourish and are dismembered on the same ground. The wise heads in a nation should not neglect the dominating sway of this law.

In the midst of a national calamity it is well to remember that nothing can come to us which we have not deserved. We may not be able to see the immediate cause of a catastrophe, but it does not follow that it took place without sufficient cause.

During the last thousand years and more many heart rending and humilia-ting events occurred on the soil of Mother India, devastating the whole land, robbing her sons of their precious jewels and even more precious lives. The incidents of our own times are too fresh in our memories to need any repetition. Have these soul-scorch-ing incidents and cataclysms taken place without any rhyme or reason? No ; there is nothing that can happen to us beyond the scope of the good and utterly just law. Every thing has its own time and place. In our ignorance we may not be able to trace the immediate cause with certainty, de-finiteness and accuracy ; but this much is certain beyond the least shadow of doubt that nothing unmerited can happen to us or to our country.

Our own apathy, indifference, lack of patriotism, communal and caste dissentions, mutual hatred, suspicion and strife, have been the main cause

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of our present and past degradation. As our collective Karma brought on us the wrath of divine justice and fit retribution closely followed in the wake of our evil deeds and we deservedly suffered and paid for them heavily, so we can again exert our collective will in the right direction and learn to be wise and circumspect in the light of our past bitter experience and deep humiliation. In the course of time we shall begin to see the eclipse of downfall, servitude and thraldom gradually disappearing from the Sun of the Motherland and we shall once more be free and great as our forbears were.

"THE ARYA SAMAJ AND THE HINDU SOCIETY."

(By Mr. G. A. Chandavarkar, B. A.)

The vitality of the Hindu civilisation is undeniably great. In the past it has successfully withstood the onslaughts of alien civilisations and in spite of the political sub jugation of the Hindus through ages, the race as a whole has maintained its own peculiar features and to this day it has survived. Its survival is an eloquent testimony of the fact that it is the 'fittest' type of civilisation. Another outstanding feature of the history of Hindu civilisation is that at certain epochs distinct signs of decay were visible and great personages at the critical juncture appeared on the scene and by their sheer soul-force arrested the process of decay. Such saviours of Hindu India have been few and far between. In that muster-roll of the benefactors, the names of Gautama Buddha, Kumarilabhat and Swami Shankaracharya have been written in letters of gold. Hindu India has not failed to include them in its pantheon. It proclaims that they were the very "*Avatars*" of the Almighty who, it is believed, descended with a special mission from time to time to save the Hindu race from the "*Dharma Glanee*"—धर्मग्लानी

In this paper we propose to briefly deal with the mission of Swami Dayananda and the Arya Samaj in relation to the Hindu Society. Let it also be clearly understood that in selecting this particular individual we are not unmindful of the work of other great and good sons of India who have also rendered yeoman's service to the cause of Indian nationality. Raja Ram Mohan Roy, and Swami Vivekananda did strive for and achieve, something good for the Hindu India, in their own way. Swami Dayananda's mission was and is unique in certain ways. His towering personality was cast in altogether a different mould. His was a mastermind. He was not a product of the occidental learning. He was blissfully ignorant of the English language which made Ram Mohan, Keshab Chandra Sen and Vivekananda what they were. He was a *Sanyasin* and had no worldly aspirations. He was a patriot unmindful of the glory and fame which falls to the lot of a saviour. He was a great Sanskrit scholar and if he has done anything to serve the national cause, he drew his inspiration entirely from the Vedic literature, the significance of which is recognised by the Hindus also. But strangely enough he was *misunderstood* even by the Hindus for whose cause he lived a noble life and died a noble death. But such has been the lot of almost all the great men all over the world and Dayananda's could not be an exception.

In the early days of the history of the Arya Samaj it was the orthodox Hindu

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party which now sails under the banner of " Sanatana Dharma " that hated and disliked the movement most. Of course there was some justification for thjs attitude of contumely bordering on hatred. Lapse of time has worked miracles. Better counsels seem to have prevailed. Worst enemies are on the road to intimate friendship. At first the priestly class in the Hindu Society began to view the activities of this irreconcilable icononclast with disfavour. They were afraid, perchance rightly, that Dayananda's vehement denunciation of idolatry and other costly and irrational ceremonies would touch their pockets, their income would fall and material glory founded on indolence would vanish in the thinness of the air. It seems as though the people are gradually coming to realise that the Hindu temples run on the present lines are an economic waste and the funds of these institutions that are inordinately rich should be utilised for better purposes of greater utility. Recently when floods caused great havoc in Kanara many disciples of the rich *mutts* unanimously voted to request the heads of these *mutts* to substantially aid the people rendered homeless. Another movement to utilise these funds for the sake of imparting higher education in Sanskrit is also working vigorously. In Southern India there are temples that are fabulously rich and no better change could come over the leaders of 'orthodox Hindu India' than to divert these funds into more useful channels. Signs of the times are clearly encouraging and hopeful. The sessions of the Hindu Sabha recently held at Benares speak volumes in favour of the mutual toleration among the Arya Samajists, the Sanatanists and the Buddhists. The resolutions passed, at least the majority of them, could have been with equal force passed from the platform of an Arya Samaj. Leaders of the different subsections and communities and parties holding diametrically opposite views were moving on terms of friendship. Readers will pardon our sturdy optimism when we say that the Hindu Society is gradually coming to realise that the Arya Samaj also is aiming at the national solidarity of the Hindu race and it deserves the support of all the Hindus. This optimism of ours is not based on mere sentimental grounds or pious hopes but we have arrived at the conclusion basing it on the following grounds:—

Firstly, Swami Dayananda realised that the Hindus are a decaying race in more senses than one. The Sanskrit language, the *Geerva'na* Bhasha, the *Deva-Vanee* was in reality a *dead* language and the descendents of Kanada and Gautuma dazzled, as they were, by the rays of western learning and sciences were being metamorphosed into the great admirers of Mill and Kant, forgetting their own identity. It was Swami Dayananda who once more raised the dignity of the Sanskrit language. A nation without a language is a contradiction in terms. The Hindus forgetting a language like Sanskrit and neglecting its advancement could have no place in the comity of nations. His admiration for Sanskrit did not blind him to the necessity of advancing the cause of the Indian vernaculars. The Gurukula at Kangri run by the Arya Pratinidhi Sabha is the first vernacular university started in India, independent of state aid. To-day it is the foremost. It has established the fact beyond the shadow of a doubt that in raising the dignity of Sanskrit and Hindi the Arya Samaj has raised the dignity of the whole Hindu India. Even European scholars, state officials and irreconcilable critics who have visited the institution feel that the ideals are noble and worthy of imitation and support. Doctor Rabindranath Tagore's ideal of *a Vishwa-Bharatiya Shala* is an echo of Gurukula. The Congress leaders of India proclaim from the house-tops that national education should be imparted. If in 1923 problem of national education has occupied the forefront of the programme of the Indian leaders who can deny that in 1880 Swami Dayananda matured the plans of national education and in 1902

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they were embodied in the Gurukula University ? Do not the Rishi-kula of the 'Sanatanists' and the national schools and colleges in India endeavoured to be started conclusively prove that the Arya Samaj laid the foundations of national education on right lines and has it not, thereby, earned the gratitude of the Hindu Society ?

Secondly, let us view the question of the *decrease in numbers* of the Hindus. Conversion of the Hindus, mainly the lower classes to alien faiths has adversely affected the Hindus. The Census figures bore ample testimony to the fact that year by year the Hindus were decreasing in numbers. Till recently, the Shuddhi movement was restricted to the Arya Samaj. If in 1922 the Moplah rebellion and similar causes opened the eyes of the Hindus that without reconversion there would result a grave national disaster, was it not the Arya Samaj that was first in the field to foresee the evil consequences and launch out the Shuddhi movement ? Has not the Arya Samaj any claim on the gratitude of the Hindu India ? People there are who believe that the Arya Samaj has strained the relations between the different communities and spread disaffection in this land. But it is acknowledged even by leaders like Swami Shradhananda that it is a *defensive movement* and not an *offensive one*. It is possible, however, that in defence an indirect cause for offense may exist but it is inevitable. Self-preservation is no heinous crime. Every nation in the world is instinctively inclined towards it. If it does not endeavour to arrest the onslaughts it is inviting ruin upon itself. The Hindu Society has joined hands with the Arya Samaj though late. *'Better late than never.'*

Thirdly, there is a school of thinkers in India that tenaciously cling to the notion that religious movements in India deaden the sense of political conscientiousness and an over-dose of religion has benumbed the Hindu Society. If we wipe the dust of prejudice from our eyes we shall see that the Arya Samaj movement has never tolerated the idea of creating a band of dreamers, drones or idle speculators. Its philosophy is not of *inaction* but of *benevolent action* which was at one time misunderstood to be '*Sedition.*' It had first to rouse the national concientiousness and establish the dignity. This it did by presenting a glorious picture of the past and drawing in broad outlines the future programme of work on definite lines.

Evolution of *National Solidarity* is always a slow and difficult process. Those that aim at it have no royal road to tread on. Their path is always strewn with thorns and pitfalls. The Arya Samaj had to steer the barge through the Scylla of internal dissensions and the Charybidis of external aggression. The haven is not in sight yet. The Hindu Society should dispassionately view its activities and sincerely feel that it has a great and a good purpose to serve. Its founder was a great nation-builder who lived and died for the sake of his religion and country. We do not request the Hindu Society to find a place for him in their pantheon. He himself did not want it. All that we ask for is that the Hindu leaders of thought should clearly see the motives underlying Dayananda's work and help the cause. Because the cause of the Arya Samaj is in more senses than one the cause of the Hindu Society. The members of the Arya Samaj have no selfish and sinister motives. What selfish motives could Lala Hans Raj have in running the D. A,-V College and other sister institutions? What sinister purpose is served by Swami Shradhananda in starting the Gurukula ? Do they or other workers ever dream of amassing wealth or aspiring for high and lucrative posts ? They are like their founder. *Sanyasies* bent on doing good to the public at great sacrifice. Let the Hindu Society realise this fact that the Arya Samaj is the blood of their blood and the flesh of their flesh. We are also sanguine enough that the Arya Samajists on their behalf will and do regard the cause

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of the Hindu Society as their own. The problems of early marriages, inter-dining and right forms of worship will in course of time solve themselves. It is difficult to dictate a particular form of dogmas in religion to any individual. It is his own concern. But above all this, there is the great national cause for which all should struggle and scramble, brushing aside all minor cobwebs of bigotry and selfishness.

GLIMPSES OF DAYANANDA

XV.

THE OCEAN OF MERCY.

A tract by Swami Dayananda is styled *Go-Karuna Nidhi, i. e.* Treasure of Mercy to the Cow. It was circulated broadcast during his life-time. A part of Dayananda's propaganda was to preach mercy towards animals. In pursuance of this mission of his he opened a *Go-Rakhshini Sabha.* All those that believed in the necessity of the preservation of cows, no matter what was their religious belief, could become members of this society. He sought interviews with high officials, and tried to persuade the governing head of a province to take the initiative by passing in his Council a legislative measure prohibiting the killing of cows. A memorial signed by thousands of Indians of all faiths, was prepared to be presented to Queen Victoria. to urge the necessity of making the slaughter of cows an offence in the Indian Penal Code.

All these activities were engineered by Swami Dayananda, and made so popular that even Mohammedans and Christians had no hesitation in joining this Hindu humanitarian movement. The point of view from which Dayananda approached this question was that of humanity and economics, not that of veneration for the cow which as a tenet of the Hindu faith, causes aversion to the Mohammedan fanatic. In his brochure also he emphasised the economic side of the problem. In this way he elevated what to the Hindu is a simple Shastric behest to be blindly beleived and carried out to the high level of a dictate of enlightened rationalism. By means of mathematical calculations he made out the greater utility of using the cow as milch animal than using beef as an article of food. On medical grounds, too, he prohibits the use of meat.

The cow appeared to Dayananda to be the connecting link between men and animals. His advocacy of the preservation of the cows was in fact the advocacy of the preservation of all animals. This view of his is reiterated by him in more than one place. He permits the practice of hunting to the *Kshatriya.* This is to be a part of his training. The object of the art is to teach him manliness, which, as the word implies, should spare the weak and keep in check the cruel. Those beasts of prey, which are a

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danger to human beings, are alone to be destroyed and killed. A *raja* that indulges in the pursuit as a pastime, commits, according to Manu, whom Dayananda quotes, a sin which the laws prohibit.

In matters of food the Arya Samaj is a vegetarian society. It is a manly faith, including chivalry to the weak in its broad definition of manliness. Even eggs and fish, which certain vegetarian associations of the West, regard as permissible food are not at all allowed to the Arya Samajist.

As an instance of the humanity of Dayananda we shall quote an incident from his life. It was at Datarpur that while returning from a ramble, he came across a bullock cart, which somehow had got stuck in the mud. The driver of the cart stood on the bank of the slough. He had a big staff in his hand, with which he was beating the bullocks very hard. The dumb animals had exercised their whole strength, but finding the task beyond their conjoint efforts, stood tamely suffering the tyranny of their master. The latter, too, was tired, as his hard breath abundantly showed. Dayananda, as he sighted this spectacle, was deeply moved. He lost no time in hastening to the scene of misery. Taking off his clothes he relieved the bullocks of the burden of the yoke, which, forthwith he placed on his own neck, and lo! the cart was out in an instant. With what grateful eyes the carter viewed the sage, as he moved away, and what profound sense of thankfulness his provident aid evoked in the hearts of the tame speechless animals, is for the reader to imagine.

The *Ahinsa* followed by Dayananda is no whit less than that practised by Buddha. Himself a Brahmana, and that, too, in the stage of renunciation and love, viz. that of *Sanyas*, he never took up a weapon even to hit back an adversary. His was a vow of absolute tolerance. He saved himself without hurting others. While not yet a sage, he relates how he once met a wild boar, and perceiving that the animal would attack him. he only lifted up his huge staff and the beast disappeared. Patanjali, in his *Yoga Darshan* mentions a *Siddhi*, i. e. a yogic achievement by dint of which the practiser who has purged his mind of the very idea of violence is not only himself immune from the violence of others, but even such brutes as nature has made mutually inimical forget their malice in his presence. Till that stage is reached, self-defence is under Aryan laws a duty. Men and women of all classes and of all *Ashrams* are called upon to keep themselves equipped against attacks. The same law applies to communities and nationalities. The courage that a war occasions is nowhere denounced as a sin. To Krishna, on the contrary, the shedding of blood appears to be a specially meritorious act. He urges Arjuna to enter war as he would enter into unbarred gate of heavenly bliss. Dayananda, while he lays great stress on mercy, takes care that the sentiment of mercy should, on no account have an enervating influence on the temperament of men. It is the strong, those that, if they were so minded, could hurt and even kill people, that can save them. Mercy is a brave sentiment.

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XVI.

THE SAVIOUR.

We have seen in the preceding chapter how Dayananda's love flowed evenly towards all creatures. His mercy blessed both man and beast. The affection he felt towards his fellow-beings was broad-based on a desire to do good to the whole world of being. The interests of the whole, he always placed above those of a part. Society, or which is the same thing, community, he ever viewed as standing higher than individuals. Among creatures, too, he recognised grades. Man, to him, was the lord of creation, not that he should tyrannise over his fellow-beings, but that he should be their guardian and protector. This he thought to be the essence of all lordship. The glory of man, he says, is the love he evinces to his fellow-creatures. He may utilise them, yoke them to his service, but he should use them in a way to clearly indicate that he and they are of one family. Such is the ancient teaching of the Vedas, and Dayananda, as we have said elsewhere, embodied in him the primeval lessons inculcated to mankind at the dawn of creation.

Dayananda was conscious that for the preservation of human society, for its maintenance in a firm state of stability, Justice, both divine and human, has been devised to act as a pwerful lever. The law of Karma works unobserved, but sure. The wheel of divine equity turns slowly and invisibly, but it grinds fine, it grinds hard. It is because of that wheel that the machinery of the Universe is working. In the stern decrees of providence, however, there may be observed a powerful tone of mildness, of mercy. Of the whole music of divine dispensations, love is the keynote. Even the wrath of the Heavenly Father is expressed in notes pitched in that soft key.

To human beings is entrusted the task of the reformation of man. As the goal even of divine justice is the uplift of human beings, so, too, is human equity ordained to temper itself for that goal. The human culprit should be treated in a manner that should tend to his betterment in future. With this object in view are the present jails, courts and police establishments condemned by modern reformers. With crimes, the latter have no sympathy. They wish to save humanity in which they include also the worst criminal. They will punish the latter in a way to make of him a better man after his being punished.

Punishment, according to the divine code, should vary, not with the degree of seriousness of the offence, but with the temperament, the degree of tractability, of the offender. To some stern justice will be good ; to others a modicum of mercy will prove the elixir of life. The most incorrigible fellows have been known to have reformed, as if sudden metamorphosis had taken place in them, at an unexpected expression of kindness, or by simply a sympathetic look of a really forgiving magnanimous soul. The glance has gone deep into them; it has changed their very nature.

Such a great soul was Swami Dayananda. Himself ready to bear the bitterest fruits of his actions of both past and present lives, his attitude

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towards those that offended him was one always marked with love and highest magnanimity. In the criminal code which he would enforce in an ideal Arya Kingdom, he assigns very condign punishments for seemingly small offences. His idea there is to strike terror in the hearts of the people. He would minimise the frequency of punishments, even though he should add to their stringency. Where, however, his personal dealings with those that do wrong to his person, are concerned, he is the most forgiving, especially in cases where these wrongs come to him in the course of his preachings.

The cruelty of his opponents at the close of the controversy at Kashi has already been debated upon. At Amritsar, while he was delivering a discourse to a large and heterogenous audience, a section of hearers appears to have taken offence at his bold denunciation of superstitious untruths. They began to throw brickbats at him. He, however, remained firm where he was, saying with a complaisant smile that where that day stones were showered, time would come when people would welcome him with a shower of flowers. The prophecy, if not fulfilled in his own case, has come true in the case of his followers. The latter have many a time been garlanded amidst highly enthusiastic audiences of Amritsar.

At Wazirabad, too, a similar incident is reported to have taken place. There a piece of stone struck his forehead, whence blood began to ooze. The rishi wiped off the blood with his handkerchief, and went on with his lecture.

How Rao Karan Singh attacked him with a sword, and when repulsed in the onset was spared by the rishi, has been noticed in a previous chapter.

The climax was reached when attempts at poisoning the rishi were discovered by his devotees and the culprits let go as a result of his sweet magnanimous commands to that effect.

A Brahman a Anupshahr one day brought to him a betel leaf, which the rishi readily took and began to chew. Something in its taste, however, made him suspect there was poison in it. He forthwith stood up, and without letting an inkling drop to those that sat round, went straight to the river which flowed by. Among the exercises of yoga, of which he had learnt a great many during his early wanderings, there was one *Neoli Karma*. This exercise he performed with the water of the Ganges, and thus disgorged what of betel had by that time passed down his throat. The Brahman had in the meantime fled from the rishi's hut, but the rascally attempt he had made became known in no time. Now the Tahsildar of the place, a Mohammedan, Sayyad Muhamad by name, was an admirer of the Swami. As he heard of the horrid happening, he was quite upset, and the whole machinery of investigation and inquiry he set in motion to find out the poisoner of the Swami. And he succeeded in getting hold of the fellow. Binding him up with fetters he brought him to the residence of the Swami, and said; the days of the wretch had apparently been numbered, for law would surely condemn him to death.

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Did this sight please the Swami—the sight of humble devotion by a Mohammedan admirer of his ? It did. Only, the devotion was misplaced. It had placed a man, a fellow-being of Dayananda, in chains. The rishi instead of evincing his gratification, reprimanded the Tahsildar. " Liberty is my mission. I have come to loosen, not to fasten afresh the chains of humanity." Such was the stern and yet loving and lovable rebuke that the Saviour of man administered to one, who had, in his name, fettered a fellow-human being. The sight was for gods to see and bless.

A similar scene was enacted when the Sage lay affected by a similar dose of poison, this time beyond even his yogic capacity to disgorge it. Death, in this case, was certain. Mercy is easier to exercise when at least one's own life is safe from danger. There is a sense of hilarity consequent on a man's own escape from death. He may celebrate the occasion with a magnanimous award of forgiveness to his would-be assassin. It is under the dreadful shadow of death that the tenderness of a human soul, however loving and broad-minded, is subjected to a severe test. And yet Dayananda had not the least hesitation in giving Jagannath, when poisoned beverage was making its tragic effects already felt in his bowels, not only a free pass out of his house at a time when none would detect him, but some amount of money also, with which he might make good his escape from the territory of the British Sarkar. Later when the memory of the Sage had made him an idol of his people, Jagannath is said to have been observed weeping. The idea seemed to have taken possession of him that he had put premature end to the life of a humanitarian sage, for which sin there could be no expiation. Ah ! he had ruined himself—ruined his very soul ! Was not the mercy of the Sage severe punishment, and in the guise of a punishment a sure reformation as well.

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CONTEMPORARY THOUGHT REVIEWED.

MOTHERS' MARKS.

1. On the Body.

Dr. Napheys, from whose book we made quotations in the last issue, has the following observations as regards the marks that the mentality of a mother leaves on the bodies of her offspring :—

Influence of mind of mother on form and colour of infant.—There are numerous facts on record which prove that *habitual* long-continued mental conditions of the mother at an early period of pregnancy, induce deformity or other abnormal development of the infant.

Professor William A. Hammond of New York relates the following striking case, which occurred in his own experience, and which scarcely admits of a doubt as to the influence of the maternal mind over the physical structure of the fœtus.

A lady in the third month of her pregnancy was very much horrified by her husband being brought home one evening with a severe wound of the face, from which the blood was streaming. The shock to her was so great that she fainted, and subsequently had a hysterical attack, during which she was under Dr. Hammond's care. Soon after her recovery she told him that she was afraid her child would be affected in some way, and that even then she could not get rid of the impression the sight of her husband's bloody face had made upon her. In due time the child, a girl, was born. She had a dark red mark upon the face, corresponding in situation and extent with that which had been upon her father's face. She also proved to be idiotic.

Professor Dalton of New York states that the wife of the janitor of the College of Physicians and Surgeons of that city during her pregnancy, dreamed that she saw a man who had lost a part of the ear. The dream made a great impression upon her mind, and she mentioned it to her husband. When her child was born, a portion of one ear was deficient, and the organ was exactly like the defective ear she had seen in her dream. When Professor Dalton was lecturing upon the development of the fœtus as affected by the mind of the mother, the janitor called his attention to the foregoing instance. The ear looks exactly as if a portion had been cut off with a sharp knife.

Professor J. Lewis Smith of Bellevue Hospital, Medical College, New York, has met with the following cases :—An Irish woman, of strong emotions and superstitions, was passing along a street, in the first months of her pregnancy, when she was accosted by a beggar, who raised her hand, destitute of thumb and fingers, and in 'God's name' asked for alms. The woman passed on, but, reflecting in whose name money was asked, felt that she had committed a great sin in refusing assistance. She returned to the place where she had met the beggar, and on different days, but never afterwards saw her. Harassed by the thought of her imaginary sin, so that for weeks, according to her statement, she was distressed by it, she approached her confinement. A female infant was born, otherwise perfect, but lacking the fingers and thumb of one hand. The deformed limb was on the same side, and it seemed to the mother to resemble precisely that of the beggar. In another case which Professor Smith met, a very similar malformation was attributed by the mother of the child to an accident occurring, during the time of her pregnancy, to a near relative, which necessitated amputation. He examined both of these children with defective limbs and has no doubt of the truthfulness of the parents. He successfully removed a supernumerary thumb

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from an infant, whose mother, a baker's wife, gave the following history:—No one of the family, and no ancestor, to her knowledge, presented this deformity. In the early months of her pregnancy she sold bread from the counter, and nearly every day a child with a double thumb came in for a penny roll, presenting the penny between the thumb and the finger. After the third month she left the bakery, but the malfofmation was so impressed upon her mind, that she was not surprised to see it reproduced in her infant.

In all these cases the impression was produced in the early months of pregnancy; but many have been recorded in which malformationa in the infant appeared distinctly traceable to strong mental emotions of the mother only a few months previous to confinement, these impressions having been persistent during the remaining period of the pregnancy, and giving rise to a full expectation on the part of the mother that the child would be affected in the particular manner, which actually occurred. Professor Carpenter, the distinguished physiologist, is personally cognisant of a very striking case of the kind which occurred in the family of a near connection of his own.

All the above instances have been those of the effects of persistent mental emotion. But it is also true that *violent and sudden emotion* in the mother leaves sometimes its impress upon the unborn infant, although it may be quickly forgotten.

It is related on good authority that a lady, who during her pregnancy was struck with the unpleasant view of leeches applied to a relative's foot, gave birth to a child with the mark of a leech coiled up in the act of suction on the intended spot.

Dr. Delacoux of Paris says that, in the month of January 1825, he was called to attend a woman in the village of Batignoles, near Paris, who the evening before had been delivered of a six month's fœtus, horribly deformed. The upper lip was in a confused mass with the jaw and the gums, and the right leg was amputated at the middle, the stump having the form of a cone. The mother of this being, who was a cook, one morning, about the third of her pregnancy, on entering the house where she was employed, was seized with horror at the sight of a porter with a hare-lip and an amputated leg.

At a meeting of the Society of Physicians which was held at Berlin, Herr Dupre stated that a womrn saw, in the first weeks of her third pregnancy, a boy with a hare-lip; and not only was the child she then carried born with a frightful hare-lip, but also three children subsequently. Another one a woman in the fifth week of pregnancy, saw a sheep wounded, and with its bowels protruding. She was greatly shocked, and did not recover her composure for several days. She was delivered at term of a child, in other respects well developed, but lacking the walls of the abdomen.

Many remarkable instances have been collected of the power of *imagination* over the unborn offspring.

Ambrose Pare, the illustrious French surgeon of the sixteenth century, in one of his treatises devotes a chapter to the subject of 'monsters which take their cause and shape from imagination,' and was evidently a strong believer in this influence.

A black child is generally believed to have been born to Marie Therese, the wife of Louis XIV, in consequence of a little negro page in her service having started from a hiding-place and stumbled over her dress early in her pregnancy. This child was educated at the convent of Moret, near Fontainebleau, where she took the veil, and where, till the shock of the Revolution, her portrait was shown.

Examples are given by authors of the force of *desires* in causing deformities in

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infants, and the formation upon them of fruits, such as apples, pears, grapes, and others, which the mother may have longed for.

The following is related upon excellent medical authority:—A woman gave birth to a child with a large cluster of globular tumours growing from the tongue, and preventing the closure of the mouth, in colour, shape and size exactly resembling our common grapes; and with a red excrescence from the chest, as exactly resembling in figure and appearance a turkey's wattles. On being questioned before the child was shown to her, she answered, that while pregnant she had seen some grapes, longed intensely for them, and constantly thought of them; and that she was also once attacked and much alarmed by a turkey-cock.

Dr. Demangeon of Paris quotes, in his work on the Imagination, the *Journal de Verdun*, as mentioning the case of a child, born at Blois, in the eyes of which the face of a watch was distinctly seen. The image was situated around the pupil, and the figures representing the hours were plainly perceived. The mother had experienced a strong desire to see a watch whilst she was pregnant with this child.

2. On the Child's Mind.

The mind of the child, too, is similarly effected. Says the doctor :—

Influence of the mind of the mother on the mind of the infant; which subject we have not yet touched upon, having confined ourselves to the influence of the maternal mind over the form and colour of the unborn child. It will not be necessary to illustrate at length this branch of our topic. Instances are sufficiently common and well known. Dr. Seguin of New York, in his work on Idiocy, gives several cases in which there was reason to believe that fright, anxiety, or other emotions in the mother, had produced idiocy in the offspring. As he remarks, 'Impressions will sometimes reach the fœtus in its recess, cut off its legs and arms, or inflict large flesh wounds before birth, —inexplicable as well as indisputable facts, from which we surmise that idiocy holds unknown though certain relations to maternal impressions.'

We have given many strong cases and most excellent authority for the doctrine that the purely mental influence of the mother may produce bodily and mental changes in the unborn infant. But the child is also affected *by physical impressions made upon the mother.*

Dr. Russegger reports that a woman, who had already borne four healthy children, was, in the seventh month of her pregnancy, bitten in the right calf by a dog. The author saw the wound made by the animal's teeth, which wound consisted of three small triangular depressions by two of which the skin was only slightly ruffled; a slight appearance of blood was perceptible in the third. The woman was at the moment of the accident somewhat alarmed, but neither then nor afterwards had any fear that her fœtus would be affected by the occurrence. Ten weeks after she was bitten, the woman bore a healthy child, which however, to the surprise of every person had three marks corresponding in size and appearance to those caused by the dog's teeth in the mother's legs, and consisting like those, of one large and two smaller impressions. The two latter, which were pale, disappeared in five weeks; the larger one had also become less, and was not so deep coloured as it was at birth. At the time of writing, the child was four months old.

Dr. S. P. Crawford of Greenville of Tennessee, reports, in a recent number of the *Nashville Journal of Medicine*, the following sad case :—A lady, in the last stage of pregnancy, was burned by the explosion of a kerosene-oil can. She lived twelve hours after the accident. The face, legs, arms, and abdomen were badly burn-

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ed. The movements of the child, were felt three or four hours after the accident. A short time before the death of the mother she gave birth to the child at full maturity, but still-born. It bore the mark of the fire corresponding to that of the mother. Its legs, arms and abdomen were completely blistered, having all the appearance of a recent burn.

These instances of a decided influence exerted upon the body and the mind of the child in the womb, by physical and material impressions made upon the mother, might be doubled or trebled. They are as numerous as they are wonderful. Physiologists of the present day do not hesitate to admit the existence of the influence we have been discussing. Reason also comes to the support of facts, to demonstrate and establish its reality. For if a sudden and powerful emotion of the mind can so disturb the stomach and heart as to cause vomiting and fainting, is it not probable that it can affect the womb and the impressible being within it? Pregnancy is a function of the woman as much as digestion or pulsation of the heart; and if latter are controlled by moral and mental impressions, why should not the former be also?

Education in the Womb.

The first school of the child is the womb of the mother.

The outlines drawn by the artist Flaxman are esteemed the most perfect and graceful in existence. From earliest childhood he manifested a delight in drawing. His mother, a woman of refined and artistic tastes, used to relate that for months previous to his birth she spent hours daily studying engravings. and fixing it in her memory the most beautiful proportions of the human figure as portrayed by masters. She was convinced that the genius of her son was the fruit of her own self-culture. What a charming idea is this? What an incentive to those about to become mothers to cultivate refinements; high thoughts, pure emotions, elevated sentiments! Thus they endow their children with what no after education can give them.

The plastic brain of the fœtus is prompt to receive all impressions. It retains them, and they become the characteristics of the child and the man. Low spirit, violent passions, irritability, frivolity, in the pregnant woman, leave indelible marks on the unborn child. So do their contraries; and thus it becomes of the utmost moment that during this period all that is cheerful, inspiring and elevating should surround the woman. Such emotions educate the child: they form its disposition, they shape its faculties, they create its mental and intellectual traits. Of all education, this is the most momentous.

Should Women Marry?

In these days of liberty, when persons of both sexes are eager to slip all sorts of collars, marriage appears to women to be a sort of bondage. Those especially, who get educated, are more fond of learned pursuits and free professions, with which confinement within the four walls of a household is incompatible. How this ambition of women stands the test of their natural physical requirements is thus stated by the learned doctor:—

A few words, ere we pass to another branch of our subject, on the physical relations of her who by choice or other reasons never marries. It is a common observation among physicians who have devoted themselves to the study of woman's physical nature, that, inspite of those 'perils of maternity,' which we have taken no pains to conceal. the health of single women during the child-bearing period is, as a general rule, not better, not even so good, as that of their married sisters. Those insurance companies who take female risks, do not ask any higher

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premium for the married than the unmarried.

Various suggestions have been made to account for this unexpected fact. Some writers have pointed out that in many diseases marriage exerts a decidedly curative influence especially in chronic nervous ailments. Chorea, for instance, or St. Vitus' dance, as it is popularly termed, has been repeatedly cured by marriage. As a rule, painful menstruation, which always arises from some defect or disease of the ovaries or adjacent organs, is improved, and often completely removed, by the same act. There are, as is well known, a whole series of emotional disorders,.....hysteria, and various kinds of mania and hallucination,—which are almost exclusively confined to single persons, and only occur in the married under exceptional circumstances. An instance has lately been detailed in medical journals by a Prussian physician of a case of undoubted hereditary insanity which was greatly benefitted—indeed, temporarily cured—by a forunate nuptial relation. Few who have watched a large circle of lady aquaintances but will have observed that many of them increased in flesh and improved in health when they have been married some months. An English writer of distinction accounts for these favourable results in a peculiar manner. Success, he says, is always a tonic, and the best of tonics. Now to women, marriage is a success. It is their aim in social life; and this accomplished, health and strength follow. We are not quite ready to subscribe to such a sweeping assertion, but no doubt it is applicable in a limited number of cases. Our own opinion is, that nature gave to each sex certain functions, and that the whole system is in better health when all parts and powers fulfil their destiny.

Common proverbs portray the character of the spinster as peevish, selfish, given to qeer fancies and unpleasant eccentricities. In many a case we are glad to say this is untrue. Instances of noble devotion, broad and generous sympathy, and distinguished self-sacrifice are by no means rare in single women. But take the whole class, the popular opinion, as it often is, must be granted to be correct. Deprived of the natural objects of interest, the sentiments are apt to fix themselves on parrots and poodles, or to be confined within the breast, and wither for want of nourishment. Too often the history of those sisterhoods who assume vows of singleness in the interest of religion, presents to the physician the sad spectacle of prolonged maladies, and to the Christian that of a sickly sensibility.

In this connection we may answer a question not unfrequently put to medical attendant. Are those women who marry late in their sexual life more or less apt to bear living children than the married of the same age? and are they more or less likely to prolong their child-bearing period by their deffered nuptials? To both these inquiries we answer, No. On the contrary, the woman who marries a few years only before her change of life, is almost sure to have no children who will survive. She is decidediy less apt to have any than the woman of the same age who married young. If therefore, love of children and a desire for offspring form, as they rightly should, one of the inducements to marry, let not the act be postponed too long, or it will probably fail of any such result.

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EDITORIAL REFLECTIONS.

RELIGIOUS TOLERANCE.

Religious tolerance is thought to be a laudable characteristic of the Hindu. It makes him sweet as a comrade —his company is never offending. Religious intolerance is, on the other hand, an equally formidable attribute of the Muhammedan. He is, on account of his religion, a repellant co-worker. These diametrically opposite traits of the members of the two communities are typified in the administrative policy of two of the rulers of native states, one a Hindu, and the other a Muhammedan. Gwalior, if on account of the religious creed of its ruler we can characterise it as such, is a Hindu state, while Bhopal, similarly characterised, is Muhammedans territory. Among subjects of both the rulers there are large number of people whose religion differs from that of the ruling chief. The influence of the religious views of rulers on their administration should, if such influence be unavoidable, be to purge their territories of vices which every religion prohibits. Religiously minded potentates should make it a point to emphasise purity of morals in their realm. They should never be prejudiced in favour of their co-religionists, so as to endanger the interests of those that profess and follow other faiths. The revenues of all states are derived from the earnings of their inhabitants, irrespective of what creed or caste the latter belong to Profession of a religion cannot exempt a person or a group of persons from the duty of tax-paying. In cases where it does, it is invariably the privilege of the co-religionists of the ruler to be so exempted. The sinews of the government are thus supplied, in the majority of cases, mainly by those of its subjects who differ in their religious belief from the class that presides over its political affairs. The burden on them is in most cases incommensurate—incommensurate on the side of excess—to their paying capacity. In logical justice, therefore, they deserve greater amenities and greater concessions from the administration. This should hold good where religious prejudice has its way. In an ideal government, on the other hand, assessment of taxes should be made proportionate to the means of the payers. Religion can neither be the privilege of a favoured class nor can it handicap a group whom their religious creed subjects to a political ban. Even as payments are to be proportioned to the means of the payers, so too, should the blessings of the government be evenly divided among all sects.

Are they so divided in the states of Gwalior and Bhopal ?

A recent publication in the newspapers tells a very strange story of the mutually divergent state of things that obtains in these territories.

The Maharaja of Gawalior is said to be tolerant to his Muhammedan subjects, perhaps too much so. In the compound of his palace, side by side with a *mandir* there stands a mosque. Equal concessions in the form of free light, etc. are granted to both the buildings. He eschews food prohibited by the Muhammedan

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shar'a. He attends Islamic festivals, holds *darbars* in honor of these, and coducts himself on such occasions very much as a Muhammedan ruler would do in his place.

We had occasion, a few days ago, to visit the capital of the state of Kapurthala. That state, too, is under a Hindu ruler, and if reports received about his administration are to be credited, he evinces the same excess of sympathetic regard for the religious feelings of his Muhammedan subjects. The mode of concessions may vary, but the over-solicitousness to ingratiate the Muhammedan is the same in both cases. In Kashmir we heard of a Hindu *mandir*, demolished by Muhammedan fanatics with perfect impunity.

Such is the tale of tolerance, repeated in its broad outlines, as you study, one after another, the mode of governance of almost all states ruled by Hindu Rajas. Contrast with it the news we hear about the response of the enlightened (?) Begam of Bhopal, with which that gifted lady met the request of her Hindu subjects for certain concessions as regards the celebration of Dussehra Idols, she said, that had been smashed by her predecessors, the kings of Islam, could not be reinstated by her without danger to her salvation after death. There is, it is said, a general ordinance in that state, that no new temples can be built within its limits. If what report says is true, we do not know how to characterise the state of things it depicts. Is it intolerance or is it downright tyranny ?

To us the conduct of both these sets of rulers, large-hearted Hindus as well as narrow minded Mohammedans, appears to be equally objectionable. We can praise neither the breadth of outlook, amounting almost to irreligion or absence of religion of the Maharaja of Gwalior, or for that matter, of any of his Hindu brethren that conducts himself, as he does, nor the utterly narrow sectarianism that so miserably obsesses the political vision of the Begum of Bhopal. While in their capacity as rulers, religious neutrality would be the best code of conduct for these potentates, in their personal exercise of religion they are entitled to be as free as their subjects. Their office should not compel them to hold ceremonials and make professions of faiths, to which in their heart of hearts they cannot subscribe. Only, they should not be fanatics.

The treasury of the state is public property. While out of his personal allowance, a king or a prince is at liberty to patronise any faith, and make donations to any denomination, grants from the public exchequer should go evenly to the patronisation of all creeds.

While the Begum of Bhopal needs a strong dose of broad-minded liberality, the Maharaja of Gwalior and all the rajas of his ilk require as strong pills of staunchness in their faith. What is corroding the vitals of the Hindu, or as we rightly term it, Arya society to-day, is the absence of this staunchness. The Hindu imposes on himself unnecessary fetters which obstruct both him and his faith. Your broad-mindedness is thought to be another name either of cowardly adulation, or else of light-minded trifling with religion.

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THE DIONYSIAN ORIGIN OF THE CHRISTIAN EUCHARIST.

Robert Eisher writing to the *Quest* traces the history of Eucharist from a Dionysian origin. Writes he :—

Indeed there is ample evidence to prove that the Ebionite party in the earliest Church, who probably followed the example of the first 'bishop' of Jerusalem,—Jesus' brother and successor, James the Just (Pious), a Nazir and as such sworn to strict abstinence from wine,—celebrated the Eucharist with water instead of wine, contrary to the example of Jesus. Consequently, if we meet with a story where the miraculous power of the 'guest' at the Messianic marriage-banquet (Rev. 19; Matth. 22ff) changes the very rinsing-water (Jn. 2) into wine, which the present text says was far superior to all the human vintages supplied by the host of his guests,—it seems quite obvious that the aim of it is to justify a eucharistic celebration, where simple water represents or is even supposed to be changed into the wine of the Last Supper, and the redeeming blood of the Saviour, by the words of consecration,—that is, by the miraculous power of the Logos.

The Ebionite character of the source from which the charming little idyllion is derived, becomes even more obvious, if we observe that the shocking maxim "Everybody (!) gives his guests worse wine, when the men are well drunk" (v. 10) does not belong to the original text, but is added by a vulgar Greek reader (of the same mentality as the one who added "they had no wine, because the wine of the marriage-feast had come to an end," or "it happened that the wine ran short, because of the crowd that had been invited") to the touchingly simple statement (in v. 3), that "there was no wine," "no wine could be served" (*oinou hysteresantos*), and "they *have* no wine"—meaning that they were too poor to afford it. Let us then correct this—and the equally shocking and senseless usual mistranslation "Woman, what have I to do with thee" for the Aramæan "*Ma li walkh, nesha*"—and read anew the little tale of the helper of the 'poor people' (ebionim) as it was meant, instead of visualizing it after the manner of the sumptuous banquets painted by a Titian or Paolo Veronese under the title 'The Marriage-feast of Kana.'

And the third day there was a marriage in Kana and the mother of Jesus was there. And both Jesus was invited and his disciples to the marriage. And when wine was not forthcoming the mother of Jesus said to him: They *have* no wine! And Jesus said unto her: What concern [is that] of mine or thine, lady [mother]? My hour is not yet come. But his mother saith to the servers: Whatever he saith unto you, do. And there were set here six waterpots of stone according to the purification-rules of the Jews, containing two or three firkins a-piece. Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim. Then he saith to them: Draw out now and bear to him who sits at the head of the table. And they bare [it].

When the guest at the head of the table had tasted the water that was made wine, and knew not whence it was,—but the servers who had drawn the water knew,—he called the bride-groom and saith to him: Everyman *at the beginning* setteth forth the good (delightful, enjoyable) wine; but thou hast kept the good wine until now!

"This beginning of signs did Jesus in Kana of Galilee and *manifested forth his glory*, and his disciples believed on him."

Most probably the mystic self-revelation, Jn. 15, which is now, quite fittingly, inserted into the farewell discourses of Jesus' Last Supper (see QUEST, xiii. July), but which is certainly a later interpolation therein, as it follows abruptly and without a word of introduction after the words "Arise and let us go

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hence" (14—31st),—was originally the conclusion of the Kana-legend, even as the words "I am the bread of Life" are spoken in Kapharnaum as the sequel to the sign of the 'Five Loaves.' For the words concerning the 'good wine' reserved 'until now' manifestly allude to the Jewish belief, that the wine for the Banquet of the Last Days has been *reserved in grapes since the days of creation*,—an idea which is allegorized in the discourse on Jesus being the vine and his disciples the fruit-bearing branches.

"After this they went down to Kapharnaum, he and his mother and his brethren and his disciples (2—12). [And Jesus saith unto them (15—1): I am the true vine ..... Ye are the branches ..... He that abideth in me bringeth forth much fruit....."

Another important and hitherto neglected feature of the Kana-allegory is the fact, which is all the more remarkable for an obviously unhistoric legend, of its being *so exactly dated*: "On the third day" (2—1) "there was a marriage" This is the *third* after the one mentioned in 1—43 as 'the following day'; the *fourth* day after the one in 1—35, 'again the next day' the '*fifth* after the next day' of 1—29; consequently the *sixth* day of the whole gospel narrative.—that is to say the sixth day after the appearance of John the Baptist in Bethany (1—28). This dating by days must have a definite purpose; for it is not continued after the feast of Kana, when we read (1—12): They stayed there 'not many days' Moreover this purpose is transparent, seeing that the Church has always celebrated the 'manifestation of His Glory' (2—11), the 'Epiphany,' and the miracle of Kana, on the *sixth* of January, the sixth day of the ecclessiastical year. Now this very day is the day of the Pagan '*hydreusis*'-feast. This was the day of drawing and carrying in procession the sacred water—the very day when Dionysos was supposed to perform his typical miracle of changing into wine this holy water in the locked-up jars of his sanctuary and in certain springs or pools (Epiphanius, *Panarion* 51; Plin. *Nat. Hist.* ii. 231).

This proves that the Christianizing of this Dionysian feast, the Theodaisia, as it was called, on January 5/6 (it is properly a night-vigil), which the present writer has treated in detail in the unpublished second volume of his *Orpheus* (a MS. copy of which is deposited in the British Museum), was already an accomplished fact, when the author of the 4th gospel inserted the Kana-miracle into the chronological frame of the narrative. Indeed a great quantity of archæological matter, which Prof Grill has left out of consideration, could be grouped with this fact, and would serve as an instructive background to the valuable and interesting comparative results of his present volume.

In the second half of vol. ii, which treats of the 'mystery-character' of the 4th gospel, I am astonished moreover to find that the author has overlooked the most striking argument he could have put forward for his thesis: namely, the dead silence of 'John' on the words and deeds by which Jesus at the Last Supper instituted the Eucharist. There can be no doubt that 'John' was not ignorant of this central rite of the Messianic Church, its fundamental importance and its spiritual signification, witness the Kana-miracle itself and the discourses after the miracle of the Five Loaves. Consequently his remarkable silence cannot be anything else but a feature of the *disciplina arcani*, the severely enjoined mystery-secrecy which from a very early time enveloped the central sacraments of the new Messianist Church.

COW-KILLING UNDER MUSLIM RULE.

Thus Dr. Syed Mahmud PH. D. in the course of an article which he contributes to the *Indian Review*, August issue :—

From the every inception of Muslim rule a special tax was imposed on butchers

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for the slaughter of cows to the extent of 12 "Jetal" per cow. During the reign of Feroz Shah, butchers complained against this tax and the king abolished it. Details of this taxation are not given in books of history, but its object could only have been the prevention of cow slaughter. This tax, therefore, continued for two hundred years after the establishment of Muslim rule in India, right up to the time of Feroz Shah Tughlak. Instead of issuing a general order prohibiting cow slaughter, this was the method adopted by early Mohammadan kings. This tax was called Jazari, At the time of Mohamad Shah Tughlak, beef was not cooked in the royal kitchen, and the king did not take it. Several authors have given detailed descriptions of the royal kitchen, but there is no mention of slaughtering cows. Farhatul-mulk was appointed Governor of Gujrat, and continued in that capacity also during the reign of the next king Mohamad Ghias-ud-Din Tughlak, the Second. Historians state that Farhat-ul-mulk made various concessions to the Hiudus, and did not allow the slaughter of cows. The Hindu wielded great influence during the reign of Sultan Nasir-ud-Din Khushro. This king totally stopped the killing of cows in his territories. It also seems that the Jazari tax, which had been discontinued by Feroz Shah Tughlak, was re-imposed after his reign, because it is recorded in books of history that Akbar abrogated this tax. Akbar ordered a total prohibition of the killing of cows, and the tax was no longer found necessary and it was probably on that account that it was discontinued.

When the Moghuls established their rule in India and Babar ascended the throne, he not only found out the depth of Hindu feeling in this matter during his few years' reign but also wrote out a confidential will for his son Humayun, in which he referred to his religious belief of the Hiudus and exhorted him to prevent the killing of cows. The original copy of this document is preserved in the State Library at Bhopal, and a photo of it has been made available to me through the courtesy of Nawab Col. Hamid Ullah Khan Sahib. The following is a translation of the document:—

"O my son: People of diverse religions inhabit India: and it is a matter of thanks-giving to God that the King of Kings has entrusted the government of this country to you. It, therefore behoves you, that:—

(1) You should not allow religious prejudices to influence your mind, and administer impartial justice having due regard to the religious susceptibilities and religious customs of all sections of the people.

(2) In particular, refrain from the slaughter of cows, which will help you to obtain a hold on the hearts of the people of India. Thus you will bind the people of this land to yourself by ties of gratitude.

(3) You should never destroy the places of worship of any community and always be justice-loving so that the relations between the king and his subjects may remain cordial and there be peace and contentment in the land.

(4) The propagation of Islam will be better carried on with the sword of love and obligation than with the sword of oppression:

(5) Always ignore the mutual dissensions of Shias and Sunnis, otherwise they will lead to the weakness of Islam.

(6) Treat the different peculiarities of your subjects as the different seasons of the year, so that the body politic may remain free from disease.

Akbar issued orders totally prohibiting the slaughter of cows throughout his vast dominions. There is detailed mention of it in the *Ain-i-Akbari* and other books. These orders were not abrogated in the times of his successors, but remained in force, though it is possible that in the reign of latter kings they were not so rigidly enforced. Jahangir not only did not abrogate these orders but further

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ordained that on Sunday the day on which Akbar was born, and on Thursdays, on which he himself ascended the throne, no animal whatsoever should be killed and there should be no hunting on those days.

Sir Thomas Roe, who came to the court of Jahangir as the ambassador of James I, writes that Jahangir frequently visited Hindu Yogis; and on one occasion he himself saw a Hindu Yogi in rags sitting by the side of the king in open durbar, and the king talked to him with the utmost respect addressing him as "father,"

ISLAMIC MARRIAGE.

Reviewing a book by Prof. A. S. Wadia, Sir Ahmed Hussain, K. C. I. E., C.S.I. makes the following very interesting remarks on marriage in Islam ;—

Marriage among Muslims is not a sacrament. It is a civil contract pure and simple. It is, in fact a contract of mutual guarantee of protection by the husband and obedience by the wife and also a contract of indemnity which entails payment by the husband of dower and alimony. There is nothing "inherently right" or "inherently wrong" in this double contract which a Muslim marriage implies. It should be judged solely by two considerations : *1st* whether it is against the public opinion of the age and country, and *2ndly.*, whether it is in accordance with the good conscience of the parties concerned. Polygamy was not against the public opinion or policy of the age in which Muhammad lived. Yet he was ahead of his time when he limited it to four wives. It is, in the twentieth century, decidedly against the public opinion and policy which condemn marrying more than one wife chiefly because it interferes with the good upbringing of children, the future citizens of the State. As a matter of fact monogamy is the rule and polygamy is but a rare exception among Muslims in civilized countries all over the world. The question of good conscience is settled by the Quran which says that a man may marry two, three or four (but not more) wives if (and only if) he can be just to them all ; but if cannot, then he should marry only one wife. Here comes Mr. Syed Ameer Ali's interpretation of the word "just." He says it means *coscientiously just*, while others say it means only *legally just*. He insists that since no man can possibly be conscientiously just to more than one wife, Muslims are not allowed to marry more than one wife except in the rare case of the wedded wife, by reason of insanity or physical defect, becoming incapacitated for conjugal life. Other Muslims dissent from this strict interpretation and say that as long as a man is able to be legally just, *i. e.*, be able to make provision *impartially* for the maintenance and comfort of all his wives, he can have at one and the same time any number of wives not exceeding four. The fact, however, remains, and must be frankly admitted, that Islam allows polygamy, but restricts it to four wives with a "conscience clause" which if strictly interpreted, means virtual monogamy.

BACK TO BRAHMANISM.

This is the caption of a note appearing in a recent issue of *the Hindu*, Madras. We cull from it an extract which, we hope, will interest the reader as it will prove to him that lithargy in Hinduism, which has so long been the bane of the community, is at least vanishing, and an important reform which Dayananda so forcibly urged, is finding support now even in orthodox circles :—

For the first time in the history of Kumbakonam a great orthodox Brahminic centre, there took place in Sri Ramaswami Koil this morning (7th October) a most pleasant and religious function of approving the action of Sri Vidwan Tathachariar of Sriperambudur in reclaiming Mr. K. T. Krishnaswami Iyengar back to Hinduism and Brahminism. A large gathering of orthodox pandits were present including Kotikannikathanam Vajapeyam Veerara-

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gavachariar Swami, Sri Srinivasachariar, son of Mahamahopadhyaya the late Rangachariar, Vidwan Patrachariar and other pandits of both Iyengar and Pattrachariar streets. In addition, there were present Messrs. C. R. Lakshmivaraha Iyengar, Professor K. Sundararama Iyer, R. Soundraraja Iyengar, S Mahalinga Iyer and some other vakils. Mr. K. T. Krishnaswami Iyengar was present there with his father and brother. Vajapeyam Veeraraghavachariar in opening the proceeding said that Mr. K. T. Krishnaswami was taken back to the Brahmin fold by Vidwan Thathachriar of Sriperumbudur after consulting the Shastras. The Shastras clearly laid down that a man must be absolved from his sins by proper prayaschitta when he sincerely exhibited feelings of repentance. *The Smriti of the sage Parasara was a great authority in Kaliyuga* and according to that a *mlencha* might be properly purified by certain homans and prayaschittas. He said that he had also consulted other great pandits like Swami Seemachar, Swami Pattrachari and Sri Thathachariar and all of them accorded him sanction to approve the conduct of Sri Thathachariar of Sriperumbudur. Though most of the important ceremonies have been already done it was his opinion that Kushmanda Homam and Panchagavya Pasanam must also be performed. Finally he requested the great assembly of orthodox people present there to consider the question in all its aspects and give out their opinions.

Professor K. Sundararama Iyer in seconding Vidvan Viraraghavachariar said that the time had come for them to bind together and protect their religion from being interfered with by others.

After some more speeches, Rao Sahib C. R. Lakshmivaraha Iyengar invited the pandits' considered opinion on the matter. After consultation among themselves and also having been satisfied at the Shastric explanations offered by the various speakers, the pandits gave their unanimous support to the proposal. They then affixed their signatures to the resolutions giving sanction for reconversion.

From the report it is clear that the personnel of the assembled pandits could not be more weighty. Prof. K. Sundararaman has been for years leading the opposition to the measures commended by the social reformers and it must be a matter for sincere congratulation to all interested in the well-being of Hindu-society to find that the learned professor has found his way to move with the times. The pandits are reported to have approved of reconversion of Hindus converted to other faiths and the approval necessarily carries great weight.

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